

Rich Treasure,

*The Knowledge whereof is Use-
ful, Profitable, Pleasant
and Delightful.*

Treating,

1. Of the four Complexions. 2. Notable and approved Medicines. 3. The signification of Thunder, &c. 4. Of Silent Language. 5. Rules for Blood-letting. 6. Pleasant Arithmetical Questions. 7. To know when fair Weather. 8. Of Bills, Bonds, Wills, &c. 9. Of Weights, Measures and Offices and Conditions of Men, mentioned in the Scripture. 10. Of Silk Worms. 11. Of Angling. 12. To save a Quarter of Cloath in cutting out a Shift. 13. Assize of Bread. 14. Instructions for Improvement of Land. 15. The right ordering of Bees. 16. To make Sider, Perry and Artificial Wines. 17. To order Swine, Goats, Mules, Asses, and other Cattel to advantage. 18. Of domestick Poultry, and the right way of ordering them to advantage. 19. Of Pigeons and Conies. 20. Accounts cast up. 21. Names of Market-Towns, with divers other Notable things. By several Hands.

1698:

Printed for Geo. Conyers, at the Ring
in Little Britain. Price 1 s.



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Preface to the Reader.

READER, thou art here presented with A Rich Treasure, or a Book of Knowledge, which contains many Useful, Profitable and Pleasant Things; after a more Methodical Manner, than has hitherto been done, I have omitted most of the Foolish and Idle Things, mentioned in some Books of this Nature, and only presented thee with what is Useful, Profitable, Pleasant and Innocent: which I Collected from several Authors of Credit; of what Use it will be, thou wilt best know that Reads it: And I desire thee to speak as thou findest.

T. T.

*These Twelve Books following are Printed for, and Sold
by G. Conyers at the Ring in Little Britain.*

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to Walk with God all his Days. Pr. 6 d.

A

A Rich Treasure, &c.

THou must understand, that the Spirit is the Original, and the Life of every visible Substance; and that Quality that predominateth in the Spirit, at the Incarnation and Birth, carries the upper Dominion in the Body. As the Inclination, Shape, Form and Behaviour, Works and Words, do make manifest; which is called Complexion. Thou must also know, that there are four grand Qualities, Bitter, Sweet, Souer, Astringent or Saltish, from whence the four Complexions proceed.

Those that are dignified with the Bitter Quality, are of a Middle Stature, and strong Bodies, a fierce Countenance and quick of Apprehension, Laborious, and great Eaters.

Where the Sweet Quality predominates, there is a meek Disposition, a slender Body, Complexion White and Red, a soft Skin, Hair soft and fine, they are Kind and Courteous, they are not for much Labour, Care, nor Trouble.

Those of the Sour Quality, are of middle Stature, long Visaged, slow in Motion, Fleshy and Corpulent, dull Spirited, great Drinkers.

Those of the Saltish or Astringent Quality, are of a Pale, Muddy Complexion, Tall and Slender, rather Lean than Fat, of Hardy and strong Constitutions, and of quick Apprehension.

Having

Having shewn the four grand Qualities, I shall proceed to the four Complexions, the Cholerick, the Phlegmatick, the Sanguine, and the Melancholy; which proceed therefrom.

The Cholerick, ariseth from Choler gendred in in the Gall, and answereth to Fire, he is strong of Body, Quick, Lively, and Active in Business, Subject to Passion, and soon Affronted, Traiterous and right Hardy: These People must refrain Tobacco, Brandy and Wine, and all Intemperance; and then they are most Healthy.

The Phlegmatick Man, is Cold and Moist, Sleepy, Slow, Dull, Fat, and white of Colour: These People may drink more than the Cholerick, but let them be Temperate, walking by River-sides, and be stirring and Active, good Brewed Beer, Wine, or Wine and Water let them drink, and rise betimes in a Morning.

The Sanguine Complexion, are Cheerful, Ruddy, Sweet and Lovely, and well Conditioned, of quick Apprehension, and good Understanding; they'll retaliate Kindness, and are haters of Controversy.

Bread and Milk, Herbs and Gruels, and all sorts of Corn-foods, are best for these People: Read out Notable Things, or way to Live for 2 d. a day, Printed for G. Conyers, at the Ring in Little-Brittain, Price 6 d.

The Melancholy Complexion, is Envious, False, Sorrowful, Slothful, Fearful and Jealous, full of Mental Reserves, Hollow-hearted, addicted to Witch-Craft, which sometimes take place when they have to deal with poor low Spirits, whose predominant Quality in Nature, is weaker, and under the dominion of their Spirits, else not. These People must drink Wine, Ale or Beer, or other strong Liquors, which will melt down this sullen Saturnine Gravity,

Gravity, into Mirth and Jollity. But notwithstanding thy Complexion, there is a pure Spirit of Life, hath power to tincture and change all evil Inclinations, and harsh tempers, which arise from the predominant Constellations and Complexions, if Man give up his Will, and is guided by his Counsel.

Notable Things, or Approved Medicines.

1. **A** Qua-vita, mixt with white Sugar-candy, finely Powdered, so that it be not too thick thereof, but indifferent; and a Spoonful thereof taken last at Night, for the space of three or four Nights, doth presently help the Cough and Hoarseness, and break the Flegm mightily, this is a tryed thing: The like effect hath the Powder of the Root of *Ennula-campana*, mixt with Powder of Liquorish, and of white Sugar-candy, if it be often used, and eaten a Spoonful at a time, which I have often proved.

2. A little bay Salt stamped small, mixt with the yolk of an Egg, and applyed to a Fellon, and so used divers times, doth not perfectly only heal the same with speed, but also it draws out all the pain of the Arm, and ceases the swelling thereof, if any such be, by means of the same; this is perfectly proved.

3. Ale sod till it be thick like a Salve, helps all Sores and Aches applyed thereto, marvelously, often proved.

4. Earth Worms fryed with Goose grease then strained, and a little thereof dropt warm into the Deaf or pained Ear, doth help the same; you must use it half a dozen times at least, this is true.

5. If one used to rub chopped or rough Lips, with

with the sweat behind their Ears, it will make them Fine, Smooth and well coloured, proved.

6. The Decoction of Holliock, with Honey and Butter, being drunk, doth marvelously ease the pain of the Collick and of the Back, I have proved this to be very excellent and true.

7. Cut or break a white Loaf in the midst, when it comes hot out of the Oven, and lay it to the Ear of such as have any quick thing in their Head, and it will bring it out, shifting it still with hot Bread, untill all the quick things be come forth, this is proved to be true.

8. The little bone in the Knee-joint of the hinder Leg of an Hare, doth presently help the Cramp, if you touch the grieved place therewith, often proved.

9. If some drops of Aqua-vitæ, be mixt with Writing Ink, the same will never Freeze, proved.

10. The Oil of Tartar, doth take clean away all Spots, Freckles and filthy Wheals of the Face, Chin, or Forehead; with its cleansing Strength, proved.

11. If Shell-Snails be roasted and dryed at the Fire, or in the Oven, and made into Pouder, and a Spoonful thereof drank in Ale at one time, and taken nine or ten days together, it doth perfectly help and cure the Black-jaundice, proved.

12. Butter, Aquavitzæ and Beasts-gall, of each, a like quantity mixt together, and an Ach or Stitch appointed therewith, something hot, every Morning and Evening, for seven or eight days, doth perfectly help the same, proved.

13. Pellitory of the Wall stamped, and so laid to the Cods and under the Navel, and so used for four or five times, helps the Collick and pains of the Bladder, a thing often proved.

14. The Roots of Lillies, sodden in Water, doth take.

take away the redness of the Face, if certain Mornings and Evenings, the same be washt or rubbed therewith, this hath been often proved.

15. Make a Plaister of Potters clay, mixt with Vinegar and the white of an Egg, and apply it to the Cords of him that bleeds at the Nose, and straightway his bleeding will stay or cease; proved.

16. If you Seeth Briony in Water, and use to drink the same, it helps and Cures them that have the Dropsie, proved.

17. The Root of Pellitory of Spain, Chewed between the Teeth a good while, will purge the Head and Gums very well, and fasten the Teeth, used four or five times a day, two or three days together, proved.

18. Whosoever is Lame, and can neither go nor stir their Joynts, let them take of Aqua-Composita and Oil of Roses, of either a like quantity, mix them both together, and anoint the grieved place therewith, Morning and Evening until it be well, which will be in a while after, but rub the place with warm Cloths well before, this thing often proved.

19. This Medicine following will procure a good Stomach to Meat, take three drams of good Cinnamon, one dram of Mastich, one dram of the pearing of Pomegranates, and half a dram of Galingal, and stamp all these together, and temper it with clarified Honey, then use to Eat as much thereof as a Nut, every day Fasting, during ten days, and it will procure a good Stomach, and also procure and keep the same from any evil Humours to breed therein: An excellent Medicine, often proved, and easie to be made.

20. A Notable Oil or Medicine, for the Gout and Joynt-Aches, very true and often proved, take the juice of Sage, of Aqua-vitæ, of Oil of Bays, of

of Vinegar, of Mustard, and of Beasis-gall, of each a like quantity, put them altogether into a great Bladder, and chafe it up and down with your hands, for the space of an hour and a half, and keep it for your use, and anoint the grieved place therewith every Morning and Evening, and you shall find your self healed within a short time; an approved thing.

21. Seeth Mallows, and red Nettles together in fair Water, and let the Party that is Costive, or cannot go to Stool, sit close over the same, and receive the Fume thereof up his Fundament, and it will help him certainly and speedily God willing, a thing often proved.

22. The juice of Ground-Ivy, snuft up into the Nose, out of a Spoon or Saucer, purgeth the Head marvelously, and takes away the greatest and oldest pain thereof that is, *Probatum est*, this Medicine is worth Gold, though Cheap.

23. Take a little Stick, and tye about the end thereof old Oaken-Leaves, then cut them something round, and hold the same Leaves in your Mouth, as deep, and as far as you may well suffer it, holding the Stick between your Teeth, and so hold your Mouth over a Porringer or a Dish, and there will great abundance of Humours come out of your Mouth; and within a while wash in fair Water the said Leaves on the Stick, and then hold it in your Mouth so again; do this for the space of half an Hour, and use it three or four times a day, for three or four days together, or until you have voided as much Watry Humours as you think good, this is the best and presentest Remedy, for helping of the Rheum, that ever I knew or heard of. I had it of a Gentleman that esteemed it as Treasure, and whosoever proves it, shall find an excellent thing.

24. The

24. The Roots of Elder sod and strained, and drank thirty days together, thrice every day, at Morning, Noon and Night, doth cure the Drop sic perfectly, proved.

25. If the Leaves of Elder, first made hot, between two Tile-stones, and then applied hot to the Forehead or Temples, and if any pain ly there, it helpeth the Head-Ach mightily, proved.

26. The juice of Coleworts, put or snuft into the Nostrils, doth purge the Head marvelously well, and helps the Antient pain of the Head, often proved.

27. This following is an excellent and often proved thing for the Colick, Strangury and the Stone, take Caraway-seed, Fenel-seed, Spikenard, Aniseed, Cummin-seed, Cinamon and Galingal, of each half an ounce, Gromel-seed, Liquorice, each of them an ounce, and beat them altogether to Pouder, and drink half a Spoonful of the same Pouder in Ale, a little warmed, and walk up and down an hour after, before you Eat or Drink any other thing; do this five or six days together at least, and you shall find it of a notable Operation: This was taken out of a Learned Practisers Book, besides since it hath been many times proved.

28. If you would know whether a Woman be Conceived with Child or no, give to her two Spoonfuls of Water, and one Spoonful of clarified Honey mingled together, to Drink when she goes to Sleep; if she feels griping and pains in her Belly in the Night, she is with Child, if she feel none she is not, proved.

29. Plantane hath a marvelous Vertue to deliver them of the Plague, that are Infected therewith, given any manner of way, proved.

30. The white of an Egg, and the juice of Pel-litory

litory of the Wall, well, beaten together and skimmed, and one drop of that Liquor put into the Eye, doth heal the Web in the Eye, proved to be true.

31. Wormwood newly stamped, with the white of an Egg, and laid over the Eyes, takes away the Blood and Redness thereof, of what Humour soever it came, proved.

32. Whosoever is grieved with the Stone, and cannot make Water, let them drink a Spoonful of the Powder, called *Pulvis diureticus*, in a draught of Whitewine, which you may have at the Apothecaries, and use it 3 or 4 mornings together, or something less if you list, give half so much for a Child, and without doubt it will make them void the Stone, and make Water presently, proved.

33. The Stone is a sore Disease, and oftentimes costs the Life of the Party grieved, which to get rid of, Men are taught by Nature in some Plants and Herbs; for it is certain, Thyme, Parsly and Nettles, flourish most in Stony-ground, nay, lay the Seeds of these in a close place, even upon Marble, and they will take Root in it, and cleave and break it, so that mix the Spirits of these four plants together, of Thyme, Parsly, Roman Red- Nettles, and Fennel, of each a like quantity, and let the Patient take a little quantity in white Wine, in a Morning fasting, and at Even in Bed, he will shortly, to great comfort find the Benefit, proved.

34. Against the Stone or Gravel, take two pound of Sallet-Oyl, which you shall distil in an Alembick with Sand, and take three Spoonfuls every day, of the Water or Flegm, that flows in the Morning, three hours after Dinner, and at Night going to Bed, for nine days: This Water dissolves the Stone in the Kidneys and Bladder, that which remain

in the Alembick is for the Gout, proved. X

35. The juice of Rue mixt with Honey that hath been scummed, and a little thereof put into the Eye, riddeth them that use it of an antient dimness of the Sight, proved.

36. Put two or three Seeds of Oculus-Christi into your Eye, and within a while after you shall not feel them, whereby you will think that they are not there, but at the last they will drop or fall out of themselves, compassed about with Slimy-water, which hinders the Sight, which if you use, they will cleanse and clear your Eyes marvelously, proved to be true.

37. This following will help the yellow Jaundice with speed, take a Bur-root, the greater the better, scrape it clean, then make a pot of New-Ale, and put your Root therein, and the Ale will boil, and let it be therein one Day and one Night, stopped well, and then let the Patient drink a good Draught two or three times, and he will be whole, certainly, proved.

38. A Notable Medicine for the Sciatica doth follow, take Ox dung, and Pigeons dung, of either one pound and mix them well together with one Bottle of white Wine, and let them boil together untill half of the Wine be consumed, then strain it through a Linnen Cloth, then put half a pound of Honey to it, and twelve yolks of Eggs, and half a pound of melted Wax, mix altogether, with as much Barly meal as will suffice for the making of it a Plaster, and put it hot to the pained place, this was proved by *K. Henry the Fifth*, as the Writing did witness, since proved to be true.

39. This following doth destroy Ring-Worms, Tettars, and Scales in the Head, take white Coperas, the quantity of two Beans, and put into a

Pint of clear Water, till it be dissolved, and with the Water wash the Place, or Hands till they be whole, proved.

40. The Water wherein the leaves of Plantane that grows close to the Ground, and near the Root is sod, being twice a Day, drunk Morning and Evening, first and last, half a pint at a time, for the space of four or five days, helps perfectly all Griefs and Diseases of the Bladder, a true Medicine and often proved.

41. If the Yard do swell, and be grievously pained, mingle Wax, Oil, and the juice of Purslane together, and apply it to the swoln Yard, and it will help it, often proved.

42. Goats dung mingled with Vinegar and Bran and supplied as a Plaster to a sore Breast, looseth wonderfully all swellings of the Breast, proved.

43. For burning with Fire, take Oil-Olive and put it into cold Water, and stir it well together till it be well mixt, then anoint the burnt place therewith, and lay a Wort leaf upon it, and it will heal it speedily, proved.

44. Anoint the Freckled Face, with the blood of an Hare, or of a Bull, and it will do them away and make the Skin fair, proved.

45. If the Fistula be outward, put into it the juice of Culverfoot, for it healeth it also, often proved to be true.

46. This following is a proved thing, for the sounding of the Ears, or wind in the same, take Almonds and Kernels of Peaches, and let them be clean picked in hot Water, then stamp them, and get Oil of them, and put of the same Oil with tents, not in the sounding Ear or grieved other wise, which tents must be made of fine Linnen Cloth, and do this with new tents every day, often

for the space of nine or ten days: and it will put away the sounding, and other pains of the Ears: this I learned of one that came out of *Spain*, and proved it to be true.

47. Drink the juice of Centory, once every Morning four days together, and it will make you Sing and Speak with a good Voice, it cleanseth the Breast marvelously, proved.

48. A little Gun-powder, put into a piece of fine Linnen-Cloth, and the same put into a hollow Tooth, or holden between the Teeth, so that it touch the aking Tooth, it puts away the aking of the Teeth presently, proved.

49. An easier Plaster for the Gout, but not a little effectual, because I, saith *John Addison* have oftentimes applied it, as well to Women as to Men, and have taken away their great Pains, with once applying it, as well in the Feet, as in the Knees and other Joints, but take heed it be not perceived of the Patient, nor of any other; but it ought to be kept more secret and dear, and let it be revealed to none but to thy Son, or to any well beloved Son: I do think it prevails above all other Medicines for the Gout, and easeth the pain sooner, and ought to lie five or six days without any moving it, if it can be so applied: It is made thus, Take of black Soap as much as is sufficient, whereunto add of the yolks of raw Eggs, half so much as the Soap, and mix them well together in a Dish, untill the Soap hath lost its proper colour, which done, lay thereof upon fine Flax, and spread it like a Plaster, and apply it to the grieved place, then take the whites of Eggs, mixt with Wheat Flower, and wet a Linnen-Cloath well in the same, and lay the same upon the said Plaster, and tye it well on it, that the Plaster remove not away of

all the same time unless there be great occasion, proved.

50. For all evils of the Stomach, and for them that cannot Eat, take an Herb called Centory, and seeth it well in stale Ale, and when it is well sodden then stamp it, after that seeth it again in the same Ale, let there be two handfuls of Centory to three Quarts of Ale, and let them seeth as before said to three pints; then put thereto one pint of pure Honey, and boil them together, and keep it in some clean Vessel, and give to the Party grieved three Spoonfuls thereof, fasting every day till he be whole and well, for it drives away the Elegm and Corruption from the Stomach, and makes him have a great desire to his Meat within four or five days, often proved.

51. For the Ptsick take as followeth, half an ounce of Crab-fish alive, beat them well in a Marble Mortar, distil the Water that comes from them; give half a glass every Morning fasting for eight or ten days, proved.

52. For the swelling of Arms, Legs or Feet, take Lin-seed, Wheat-Bran, Brook-lime, Chicken-weed, Groundsel, of each one handful, and one Pottle of white Wine, seeth them altogether till it be thick, and lay a Plaster thereof to the place that is swoln, as hot as the party can suffer the same, and it will take it away, and help him with three or four Plasters, proved.

53. This Potion or Drink following is wonderful, and very often proved of me, saith *Petrus Hispanus*, for it killeth the Fistula, in what place soever it be, and draweth out the corrupt and broken Bones: Take the Roots and leaves of Plantane, rawberry-leaves, the leaves or Seeds of Hemp and ustard, the tops of sharp Docks, and Colwort leaves,

leaves, and Tanzy, let them all seeth in a good quantity of White Wine, after strain all the whole, and put into the straining as much Honey as shall be thought fit; give thereof to the Patient early and late, until such time as the clear Potion or drink come forth, by the mouth of the Fistula, which always must be kept open, with a Silver-Pipe put into it, and keep upon it always a red Colewort leaf; it is of a wonderful Operation, *Pet. Hispan.* And I my self have proved it, and healed in such manner as is before declared, it is a precious thing.

54. This Confection following, is a most excellent Medicine and Remedy for many inward affects, especially for all Fluxes of Blood, from wheresoever they flow, and also other Fluxes; moreover, for them that have great pains in their Backs, and also pain in the Liver, or whose Liver is not altogether well. And *Galen* the Author hereof saith, belike for the excellency of it, give not this before thou hast received a Reward, the making whereof doth follow: Take of Cinamon, Cassia Lignea, Opium, of each two Drams, Myrrh, both Peppers, Galbanum, of each one Dram, let them be stamped, and then mixed with a little right clarified Honey, and made in a little Lump or mass, give thereof at Night two round Pills, something bigger than Pease, in the soft of a roasted Apple, and let not the Party Drink in two hours thereafter; and if his Griet and Pains be never so great, he will be in marvelous ease and quietness within an hour or two after, and so remain most part of all the Night, yea and perhaps sleep soundly and well, you may give it two or three Nights together, and if the Party be strong, but if he be very weak, give it every other Night three or four times; and if the

Party be in extream pain, then give it when you list; but if the Stomach be full of Meat or Flegm, it will shew the less effect: Whoever shall prove it, will find it a worthy thing, I have proved it a hundred times.

55. For dark Sight, Wash your eyes with Fennel Water, and it clears the Sight; so doth Water of Eyebright.

56. To strengthen the Memory, take Bugloss Stamp, and Wine poured upon it, and this usually Drank makes a good Memory, so doth Chicken Broth, the Bread being steeped in it and eaten; also Balm laid in Wine, drunk, strengthens the Memory, Cheers the Heart, and makes a Man Sleep well.

57. A rare Receipt to prevent the Toothach, wash your Mouth every Morning with 13 or 14 Mouthfulls of Water, either Spring or River Water, rubbing your Mouth with your Finger, or soft Brush, or a piece of a Cloth; do the same after Dinner and Supper, swallowing down a little after every washing; do but this constantly, and you will find it one of the best Remedies you can use; Nurses ought to do the like by Children, and give them a spoonfull of Water after, which refreshes them and will make them breed their Teeth with more ease.

58. To keep the Teeth white, powder a piece of fine Dutch earthen Dish, or China Dish, Brick-dust, or Flanders Tile and rub your Teeth with it.

59. For a Sprain, take a peniworth or two of Oil of Roses, then take the white of an Egg, and beat them into a Poultice, then spread it on a rag and lay it on two times a day.

60. Dr. Bodly's Speedy Cure for the Toothach, Take a penniworth of Camphir, and put it in a spoonful of Brandy, and hold it over the Candle, then Snuff it up your Nose, do not drink it; then take a little

little Cotton and dip it in the same, and put it in your Ear, and it Cures immediately: Camphir is a white thing like to Loaf Sugar, sold at the Apothecaries.

61. For the swelling of the Cods, Take Rue stamp, lay it to the grieved place, and you shall have present remedy.

62. An Experienced Medicine for the Cholic, more especially if produced by sharp Humours, take a Quart of Claret, put into the Vessel Nettle-seeds about two ounces, stop the Bottle and keep it in boiling Water till the Water has made 3 or 4 Walks to assist the Wines impregnation, with the finer part of the Seeds, let the Patient drink of this Liquor a small draught, once or twice a day.

63. A Medicine for a Whitloe, Take Shells Snails and beat the Pulpy part of them very well, with a convenient quantity of fine chopt Parsly, apply this warm to the Whitloe, and shift it two or three times a day.

64. For a fresh Strain, boil Bran in Wine Vinegar to the consistency of a Poultrice, let it be applied warm, and renew it once in 11 or 12 hours for 2 or 3 times.

65. For the Cholic, Take an ounce of good Nitre, and rub it very well in a clean Mortar of Stone or Glass, grind with it half a Scruple or something more of fine Saffron, and of this mixture take about half a Dram for a Dose, in three or four ounces of cold Spring Water.

66. For Women in Labour, to bring away the Child, Take about one Dram of choice Myrrh, and having reduced it to fine powder, let the Patient take it in a draught of Sack or good Rhenish Wine; but if you would have the Liquor less active, Posset-drink, White-Wine, or some other temperate Vehicle.

67. For

67. For to Staunch Blood especially in the Wounds, take Puls Balls when full ripe, which is in Autumn, and break them warily, save the poudre that flies up and that which remains in their cavities, strew this poudre all over the part distempered, then bind it on.

68. To take off Fits of the Ague, Take common good Brimstone, not *Flores Sulphuris*, sift it through a fine Sieve, after you have beat it well and give of this Poudre one dram and a half, or two drams, made up into a Bolus with a little good Honey, or else in any appropriated Vehicle; take this at usual times, and take it once or twice if need be, especially if the Fits return.

69. To keep Teeth sound and prevent their Aching, rub them moderately with the Ashes that remain in Tobacco-pips, after the rest of the Body is consumed in smok, then if need be you may wash your Mouth.

70. Take Pellitory of *Spain* and chew it, and it purges the Head and Body, eat Cummin-seed, and Fennel-seed, and these destroy the Fumes, which causes all the evils of Mans Body.

71. To cure Chilblains, Take a Turnep, waste it well under the Embers, and beat it to a Poultrice, then apply it very hot to the part affected, and keep it on two or three days if need be, and shift it twice or thrice if occasion require.

72. Or else take a small quantity of Brine, heat it well and rub your Feet or place affected with it, half a quarter of an hour, do this two or three times and it will cure you.

73. To cure Deafness, wash your Ears some Mornings together, with your own Water whilst warm.

74. A Water for Sore Eyes, Fill a shell with white or Red-Rose-Water, and therein dissolve four grains

grains of white-Copperas over the Fire, and put therein ten Seeds of Cummin, and keep it for use, dropping now and then two or three Drops in the Eye.

75. To bring out the Small Pox, Take two Figs flitted, a Spoonful of Harts-horn steeped, a few Marigold Flowers and Tops, one leaf of Carduus Benedictus, and a little Saffron: boil them in Posset Ale, and give the Patient to drink thereof.

76. A marvelous good Remedy for the Palsie, Take the Distilled Water of Daffodills, Bath and rub the Patient with the said Liquor by the Fire, and it will cure him.

77. For the Tooth-ach, Take a little piece that sticks to the shell of an Oister, which some say is the Heart of it, and put it into a hollow Tooth, and it will cause the pain to cease, this I was told by a Friend.

78. A Medicine for the Colick proved, Take a Turf of green Grass, and lay it to the Navel, let it lie till you find ease, lay the Green side next to the Belly.

79. A good Medicine for one Thick of Hearing proved, Take the Garden Daisie Roots, and make juice thereof, and lay the worst side of the Head, upon the Bolster low, then drop three or four drops thereof into the better Ear; do this three or four days together.

80. A Syrup for a Cold, often proved, Take half an ounce of Penny-royal, half an ounce of Liquorish bruised, one ounce of Raisins of the Sun stoned, boil them in a pint of running Water, till half be consumed; then strain it out hard, then boil it with Sugar to a pretty thick Syrup, and take it with a Liquorish Stick.

Directions.

Directions for making several sorts of Gruels, very wholesome for Mans Body.

AN Excellent Gruel that will very well serve both for Meat and Drink, it is easie of Digestion, opens Obstructions, expels and hinders Fumes from flying into the Head, it creates a Stomach to admiration, purifies the Blood, makes it thin, and causeth a free Circulation, and consequently comforts and cheers the Spirits, its extraordinary good for Women that Lyes in to drink, for it breeds good Milk, keeps the Body cool and free from Vapours and Fevers, it is excellent for Sucking Children, for it cleanseth the Passages, which Milk and sweet Spoon Meats do Fur; it prevents Windiness, its good after Labour, Sweating, Surfeits or the like, and in short I know nothing more Friendly; it is thus, Take Water a Quart or two or more as you please, make it boiling hot, then take a little ground Oat-meal and temper with cold Water, then put it into your Skillet, stir it well together, and let it stand till it rises up, or begins to boil, then keep it stirring near half a quarter of an hour, season it with a little Salt, and let it stand till it is cool, then the large Oat-meal will sink to the bottom, drink what quantity you please, either before or after your Food, or in a Morning, and in such case fast till Dinner.

Another good Gruel, Take what quantity of Water you think fit, and let it just boil up, then put in your Herbs, then let it stand till it is ready to boil again, then take it off, and let it stand three or four minutes; then take the Herbs out, and put some Oat-meal tempered with cold Water into it, then pour it out of one Pot into another fifteen or twenty times, if you would put Butter into it and

Salt

Salt, Brew them into it too, and then it is done; if you like not Herbs in it, Brew only the boiling Water and Oat-meal together with a little Salt; you may make Milk Pottage, if you put your Milk and Water on the Fire together, and when it boils, Brew it and your tempered Oat-meal as before said.

An Excellent Gruel of various ingredients, Take 2 pints of Water, and put half a quarter of a pound of Currants well wash'd, let it stand on the Fire till ready to boil, then move it to a less heat for 4 or 5 Minutes, then take another Vessel with a Quart of the like Water in it, made to a boiling, then have your tempered Spoonful of Oat-meal ready, Brew your Oat-meal and Water together very well, then take your infused Currants out of the hot Water, and put them into your Brewed Gruel, with some Butter, Sugar and Salt, throwing away the Water that your Currants were infused in; then Brew it as before, the Currants, Salt, Butter and Bread crumbs all together; if you have a mind to put Spice to it, then put into the Water you make your Gruel of, when you set it on the Fire.

A Purging Gruel, Take as much Water as you please, make it boiling hot, then put in these Herbs or any other you shall like best, as Corn Sallet, Spring Parsly, Scurvy Grass, Smallage, Elderbuds, take off your Water from the Fire, cover it and let them infuse about an half an hour, then take the Liquor from your Herbs, and Brew it with some tempered Oat-meal, you may put in Salt if you please, and drink a Pint or Quart, two or three in a Morning, and fast till Dinner, this Gruel will give you a Stool, and cleanse the Stomach from all superfluous matter, makes good Blood,

Blood, opens the Passages, by which the Humours will freely circulate; this is good in Spring, and all Seasons of the Year, when you can get the Herbs.

*To make all sorts of Herb Gruel,
first of Elderbuds.*

Take what quantity of Water you please, make it boiling hot, then have your Oat-meal tempered with cold Water, and the Elderbuds, and put them both into the boiling Water, and keep it lading or stirring besure, let it be as it were on the boil but not boil up, a little while, take it from the Fire, and let it stand three or four Minutes, then take the Herbs out or strain it, and put into it a little Salt, when cold, you may drink a Quart more or less as your Stomach serves, this cleanseth and opens all Obstructions of the Breast and Passages, and gives a gentle Stool; its very good for Fat People, especially if they join Exercise with it.

Balm Gruel, is made the same way as Elderbud Gruel, and is a notable Cleanser, good both for Old and Young, it expels Wind and Vapours, is good for Fat, Gouty or Dropsical People, it cleanseth the Passages and cheers the Spirits, drink it in *March, April, May.*

Scurvy Grass Gruel, is a most excellent refiner of the Blood, begets a Stomach, purges by Urine, sometime by Stool, the excellency of this Herb would be too tedious to mention.

Smallage Gruel cleanseth the Blood, opens Obstructions, gets a good Stomach, and is good against Shortness of Breath.

Ground Ivy or Ale-hoof Gruel, is a great Cleanser of the Bowels and Stomach, wholesome for all People, the Sick and those that are well.

Sage

Sage Gruel is excellent against most Distempers, so is Gruel made of Penniroyal or Spinage.

To make Bread more substantial than ordinary.

Take the Bran that has been boulded off, and put it into a Kettle of Water, and boyl it, then strain out the Water, and it will be white, and of a thick strengthening substance, wet the Meal with this, wherewith you make your Bread, then put Yest and a little Salt to it, and make it into Loaves, and it will be more heartning, pleasant in Taste, and increased in Substance.

To make Bread keep Moist and Good a long Time.

Take a Pompion and slice it, and boyl it in cleane Water, till the Water grows clammy or somewhat thick, strain it then thorough a fine Sieve or Cloath, and with this make the Bread, kneading it well; this increases the quantity, and will make it keep Moist and Sweet, a Month or two.

To make Flumery.

Take half a peck of white Bran, not over much boulded or sifted, let it soak three or four days in two Gallons of Water, strain out the Liquid part, pressing it hard, boyl it till consumed a third part, so that when cool its like a Jelly, and will keep long; when you eat any of it, season it with Sugar, Rose, or Orange Flower Water; put a little Cream or Milk to it, and its pleasant and wholesom nourishment.

To make Milk Pottage.

Put two quarts of Water to four quarts of New Milk, and two handfuls of fine Flower, let them seeth gently, keeping it stirring to prevent burning too, and this sweetened is very cooling and wholesom. See these matters

treated of at large, in my Book called *Notable things, or the Way to save Wealth, shewing how to live for two pence a day.*

To make abundance of Cream.

Take a *Skimming dish* full of the *Top of the Milk*, add to it four *Spoonfuls* of scraped *Sugar*, and a drop of good *Rennet*, then stir them together, that they may thicken a little, then set it in a warm place, and a great deal of *Cream* will rise in an hours time.

Silent Language, or to speak by Signs.

- A for Arm, stretch it forth.
- B for Brow, Eye-brow, touching it with the fore-Finger of your right Hand.
- C for Chin, touching it with your fore Finger.
- D for Dimple, thrusting your fore Finger against your Cheek.
- E for Ear, touching it with the fore Finger.
- F for Forehead, touching it with the fore Finger.
- G for Gullet or Throat, touching it with the fore Finger.
- H for Hair.
- I for your Eye.
- K for Knockle.
- L for Lip.
- M for Mouth.
- N for Nose.
- O make a Circle or O with the fore Finger of the right Hand, on the Palm of the left Hand.
- P for Pap or Dug.
- Q for quivering or shaking your fore Finger of the right hand.
- R for Rib.
- S for Shoulder.
- T for Tongue, putting it out of the Mouth.

U for Vein, pointing the Finger where you let Blood, in the middle of the Arm.

W for Wrist, grasping the left Wrist with your right Hand.

X Cross your fore Fingers.

Y two Fingers of the right Hand, cross the first of your left Hand.

Z three Fingers of the right Hand, cross the first of your left Hand.

The Use. Would you signify to your friend privately, such a man is a Sot, you point or touch with your fore Finger, the top of your right Shoulder, that is S, then make an O, or round Circle on the Palm of your left Hand, with the fore Finger of your right Hand, then put forth your Tongue which is T; and thus you may discover your Mind to any Friend by the help of the Alphabet: This must be understood by you both, which may be learnt in half an hour or less, and all other By-standers ignorant of what you do.

Notable Things.

In the Old Testament, are 777 Chapters.

In the New Testament, are 260 Chapters.

In the Apocripha, are 173 Chapters.

In the Old Testament, are 23203 Verses.

Severall Books mentioned in Scripture, supposed to be lost.

A Book of the *Chronicles* of the Kings of Judah: The third Epistle of the *Corinthians*: The third Epistle of *Peter*: The Book of *Enoch*, of *Iddo* and *Gad*, Seers. *Samuel* wrote a Book, of the Office and Instruction of a King: *Solomon* wrote a Book of three thousand Parables, and five thousand Songs: Also the Nature of Trees, Plants and Herbs, from the Cedar to the Hysop.

*How to know when Shrove Tuesday will happen,
and Easter.*

Mind when the Moon is New in February, and the next Tuesday following is Shrove Tuesday; but if it Change on Tuesday, then the next Tuesday following is Shrove Tuesday.

The seventh Sunday after Shrove Sunday is Easter day, and seven weeks after Easter day is Whitsunday. The Thursday before Whitsunday but one, is Holy Thursday.

Rules for Blood letting.

January.

These days following are perilous to let Blood on, except the Sign be right good for Blood letting, let not Blood on the 1. 2. 5. 10. 15. 19. 20. nor 25. a Glas of white Wine fasting, is wholesome and good to Drink.

February.

Bleed not on thy Wrist nor Arm if thou hast need, the 4. 6. 8. 16. nor 18. day, except the Sign be very good.

March.

Eat Raisins or Figs, or sweet Meats, and Drink and Eat hot Meats, and let Blood on the right Arm, the 5. 12. or 17. day to prevent Fevers, but the 1. 15. 16. 19. nor 28. day, except the Sign be good.

April.

Bleed on the left Arm the 3. 11. or 15. it prevents the Head Ach, and loss of Sight, Eat hot Meat and fresh. Bleed not the 7. 8. 10. nor 20. day.

May.

Let Blood the 1. or 10. day, 27. or 28. day it helps all Evil, but beware the 3. 6. and 25. day. Rise early and eat betimes, but eat neither Head Feet nor this Month.

(29)

June.

If need be, Bleed the 28. day, but forbear the 7. 10. 15. 16. and 20 day, drink cold Water fasting, and eat temperately.

July.

Keep from Venery, and Bleed not this Month, except thou hast great need, but beware of Bleeding the 13. and 15. day, it being dangerous.

August.

Bleed not the 1. day, nor the 20. 29. nor 30. the rest of the days then Bleed if need require, forbear all manner of Worts and Meats, and Drink with Spices.

September.

Bleed not the 3. 4. 16. 21. nor 22. Bleed in the 17. or 18. for Frenzy, Dropsie, Palsie, or Falling Evil, and it preserves thee that Year, ripe Fruit not infected is good to Eat.

October.

Bleed not except great need, and beware of the 3. 6. 14. good Wine is wholesome if moderately drank.

November.

This Month all the Blood is gathered upon the Head Vein, therefore Bleed not but for great need, Bath not, but vent a little of grasing, for then the Humours of the Body are over quick to Bleed, but beware if thou must Bleed, of the 5. 6. 15. 19. 28. and 29. day.

December.

Bleed not except great need, but beware of 5. 7. 16. 17. and 22. day, Bleed the 26. day that is not hurtful. Sleep from the Fire side.

To Cure the Hickough immediately.

Drink a Glas of fair Water.

For the Heart burn, scrape a little Chalk into some Water and Drink it.

*To know what Years shall be plenteous.
Sunday.*

That Year that January enters on Sunday, there will be abundance of Flesh, great News shall be spoken of Kings and Bishops, and of great Princes, great Wars and Robberies shall happen, and many young People will dye, the Winter will be Cold and Moist, the Summer Hot and Rainy; abundance of Corn, Wine and other Grain, Garden Fruit and Herbs, and but little Oil.

Monday.

If January enters on Monday, many Ships shall Perish, divers Sickneses shall reign, Changes of great Lords shall be made, many Women will dye in Child Bed: The Winter will be peaceable, and the Summer very temperate, and great Floods shall happen.

Tuesday.

If January enters on Tuesday, Summer will be dry and hot that Garden Herbs cannot come forth, many Men shall dye of Bloody Flux, all things but Corn will be dear, no Thundering nor Lightning, nor tempest. Wines will turn and spoil. Winter shall be unsteddy and changeable, great Frost will happen in the Spring, which will hurt Rye, Vines and Flowers.

Wednesday.

If January enters on Wednesday, Summer will be a little Cloudy, great Sickneses will happen, many Thieves and Robbers, great War Battel and Slaughter in the middle of the Year, at the end of the Year divers pestilent Botches and falling Evils, the Winter will be temperate, at the end Snow and Frost,

Frost, the Spring shall be Rainy, great store of Hay, Corn, Grass and Fruit, and plenty of most good Things.

Thursday.

If January enters on Thursday, Summer will be temperate, Harvest most part Rainy, Wheat cheap, plenty of all Grain, great War and Division, Taxes easie, Women very bad, Winter will be dry and Wholefom, and the Spring very Windy.

Friday.

If January enters on Friday, Summer will be un-wholefom, Harvest dry, Corn dear, Winter long, store of Hay, Grass and Garden Herbs, great Sick-ness, Thundering, Lightning and Tempest, Earth- quakes heave thee up, many Beasts will dye.

Saturday.

If January enters on Saturday, Summer pretty temperate, Herbs and Flesh cheap, old People dye, many Fevers and Agues, many Murthers and Vil- lanies shall happen, Winter temperate, the Spring time Frost, which will hurt Trees and Fruits.

The Signification of Thunder.

Thunder on Sunday shews that many Judges and Clerks, and divers other People will dye that Year. If on Monday it chance to Thunder, many Women and Children will dye, and the Sun will suffer Eclipse. If on Tuesday it Thunder, there will be a great store of Grain. If on Wednesday it Thunder, Whores and Rogues shall dye, and there may be great Bloodshed. If it Thunder on Thursday, Corn will be very cheap. If it Thunder on Friday, it betokeneth a great Man shall be slain, and divers Murthers and other Evils. If it Thunder on Saturday, it signifies there may be a great Plague, whereof many shall dye.

There

There are four Terms in the Year.

Michaelmas Term, begins the twenty third of October, and ends the twenty eight of November.

Trinity Term, begins Friday next after Trinity Sunday, and endeth Wednesday fortnight after.

Easter Term, begins seventeen days after Easter day, and endeth Monday next after Ascension day.

Hillary Term, begins the twenty third of January, and ends the twelfth or thirteenth day of February.

On St. Pauls Day.

*If Saint Paul prove Fair and Clear,
It doth betide a happy Year;
But if it chance to Snow or Rain,
Then will be dear all Sorts of Grain:
And if the Wind be then aloft,
Then Wars shall vex this Realm full oft;
And if the Clouds make Dark the Sky,
Both Beast and Fowl, that Year will Dye.*

*An Excellent Medicine against Dropsie, Gout,
Stone and Rheumatism.*

Sal. Mirabil. Glauberi or Glaubers-wonderful Salt, which Cures Rheumatisms, Gout, Dropsie, Stone or Gravel in the Kidneys, you may buy it at *Parcelsus's* Head in *Watling Street* at a Chymists, its 6 d. per ounce; half an ounce, or half an ounce and a quarter put into a Tankard, and stir'd till its dissolved in a pint of Spring or River Water, and drank in the Morning fasting, about two or three hours afterward, you may Eat, Drink, and go about your Business, without any other Observation, it will give you four or five Stools perhaps, use it five or six weeks. My Friend who was troubled with a Rheumatism, and spent above an hundred

hundred Pound upon Doctors and Apothecaries to no purpose, by this was cured in about a Month or six weeks, and having told several People of it, who have found great benefit by it in all the above named distempers, desired it might be made publick, for the good of all Persons that may have occasion.

To Scour a Buff Coat, or Buff Belt.

Take some Soap and smear over it, then with a hard Brush and some indifferent hot Water, rub it well, then when its almost dry, take some Yellow Oker and beat small, and dissolve in Water, and make it indifferent thin, and rub it over pretty much, then when its dry, take a clean hard Brush and rub the Oker off well, and its done.

A sure Rule to reckon your Expences per day.

A Renny a day, is one pound, one half pound, one groat, and one penny per Year. Two pence a day, is two pound, two half pound, two groats, and two pence per Year. Twelve pence a day, is twelve pound, twelve half pound, twelve groats, and twelve pence per Year. Thirteen pence a day, is thirteen pound, thirteen half pound, thirteen groats, and thirteen pence per Year. And so you may reckon to a hundred or a thousand pence.

To know the Days of the Month.

30 Days hath September, April, June and November, February hath 28 alone, and all the rest thirty and one.

Recreations or Pleasant Questions.

To tell a Man what Number he shall think : Bid a Man think of a Number, then bid him treble it, then ask him if it is odd or even, if he says odd, bid him put one to it to make it even, then bid him cast
away

away half of his thought, then bid him trebble that half thought, then ask how many Nines are in it, if he sayes two, his thought was five, reckoning two for every nine. And by reason he added one in the telling, to make his thought even, then must one be added more then two to every nine : As for Example, you think five, trebble it and its fifteen, asking whether the Number thought be odd or even, you find it odd, then bid him add one to it to make it even, then its sixteen, then bid them cast away half their thought, that is eight, then bid them trebble that half, which makes twenty four, then ask how many nines, and you find two, so that the Number thought must be four ; but you having added one to make the Number even, when trebbled, you must reckon one more, so the Number thought is five.

Another.

A Man sent his three Sons to Market, to his Eldest he gave twenty two Apples: To the second sixteen : And to the third ten Apples, and bid them sell all at a price, and bring all Money alike. They sold them thus, a Servant coming to buy Apples for his Lady, bought all their Apples at seven a penny, leaving the odd ones behind, then the eldest Brother had 3 *d.* and one Apple left, the second Brother 2 *d.* and two Apples left, and the youngest Brother 1 *d.* and three Apples left: They being liked by the Lady, he came to buy the rest, and then the price was raised, and they would have a penny an Apple for what was left, which being given, the Eldest sold his one for 1 *d.* the second sold his two for 2 *d.* and the third his for 3 *d.* so every one carried 4 *d.* home.

How

How to know when it will be fair, for four or five days together, which seldom fails.

When the Wind hath been in the North or North East, two days without rain, and sit there the third day, then go your Journey if the Air be clear.

How shall I know when it is like to Thunder.

When the Wind hath been South two or three days, and it grow very hot, or when you see Clouds arise with great white tops like Towers, as if one Cloud were upon the top of another, and joined together with black on the nether side, then its like to be Thunder and Rain suddenly in many places.

How shall I know when its like to be a Wet Spring and Summer, and danger of rotting Sheep.

If the eighteen last days of February and the ten first days of March, prove for the most part Rainy, then the Spring Quarter and Summer Quarter are likely Rainy for the most part, this I have observed these forty year, and found much benefit by it. If a Drought enters in that Season, its like to be dry the most part of the Spring Quarter, if not the Summer Quarter too, and by that reason there will be scarcity of Hay.

If October and November be for the most part Rainy and Warm, then is January and February like to be Frosty and Cold: On the contrary, if October and November be Frosty and Snow, then is January and February for the most part open Weather.

If in the Autumn Quarter Ground be Flooded, that Ground will rot Sheep, though you give them never so good Hay.

If there be no Floods in the Spring Quarter and Summer Quarter, then Sheep are not subject to Rot, in the Autumn nor Winter Quarter.

How

How to chuse a Good Wife.

1. If she be of a Cheerful Countenance, when she is about her ordinary Imployment: Its a Sign she hath a good Conscience which makes her Cheerful.

2. If she be of a modest Behaviour, and Civil look, minding her own Business, and not meddling with other Peoples.

3. If she be Obedient to her Father and Mother, or to any whom she is to do Service.

4. If she be kind and Loving in her Speech, not given to Mocking at others, but Courteous in all her demeanors.

*A Virtuous Wife is of great price,
That's neither Proud, Idle nor Nice;
But is Civil, Modest and Wise.
And a Good Housewife beside:
Think on me when I'm Dead,
I have hit the Nail upon the Head.*
Tuffar.

Take a crust of Household Bread, and eat for a Month some every Morning, and drink not in three hours after, and this a Friend tells me will certainly Cure the Dropsie.

To hinder Wine from turning, put a pound of Lead melted, that has been melted pretty warm into fair Water into your Cask, and stop it close.

To restore prickt Wine, take the Wine down to the Lees in another Cask, where the Lees of good Wine are fresh, then take a pint of strong Aquavita, scrape halfa pound of yellow Bees Wax into it, and by heating the Spirit, melt the Wax over a gentle Fire, then dip in it a Cloath, and set it on Fire with a Brimston Match, put it flaming in at the Bung, and stop the Cask close.

Of Bills, Bonds, Wills, Indentures, &c.

The Form of a Bill of Sale.

K Now all Men by these Presents, that I John Ludlow of Newberry Berkshire: Cloathier, for and in consideration of the Sum of thirty Pounds of lawful Money of England to me in hand paid by George Franklin of Reading, in the County of Berks Terman, whereof I truly acknowledge the Receipt, and my self therewith fully and intirely satisfied, have Bargained, Sold, Set over and Delivered, and by these Presents in plain and open Market, according to the Just and due form of Law in that case made and provided, do Bargain, Set over and Deliver unto the said George Franklin, one Silver Cup weighing about twelve ounces, one Silver Beaker weighing eight ounces, a weather Bed with proportionable Furniture, value Four Pounds, with other Goods and Chattels, &c. to have and to hold the said Bargained Premisses unto the said George Franklin his Executors, Administrators and Assigns, to the only proper use and behoof of him the said George Franklin his Executors, Administrators and Assigns for ever; and I the said John Ludlow for my self, my Executors and Administrators, the said Bargained Premisses unto the said George Franklin his Executors, Administrators and Assigns, against all, and all manner of Persons shall and will warrant, and for ever defend by these Presents. In Witness whereof, together with the delivery of the Bargained Premisses, I have bereunto set my Hand and Seal the ninth day of March, in the ninth Year of Our Sovereign Lord WILLIAM the third, King of England, &c. and of Our LORD GOD, 1697.

Signed Sealed and delivered

in the presence of,

John Shirley,

Richard Watterton,

John Ludlow,

D

The

The manner of admitting one to Sue in Forma Pauperis.

To the Right Honorable &c. the humble Petition of J. D. Wid: Sheweth that your Petitioner is a very poor Woman, and not worth five pounds, in regard of which her Poverty, she is altogether unable to prosecute her Sute of Law against W. D. of &c. who hath much wronged and oppressed her (here in short terms set forth your cause of Action or Complaint) unless your Honour be pleased to admit her to sue in Forma Pauperis concerning the same: Wherefore your Petitioner doth humbly desire that your Lordship, in consideration of her Poverty, would be pleased to admit her to sue in Forma Pauperis, and to Assign Mr. W. and Mr. A. for her Council, and Mr. B. for her Attorney, and she shall ever pray &c.

An Affidavit which is to be underwrit to the Petitioner. The Petitioner maketh Oath that her Petition is in Substance true, Jurat 11 die Martii 1698 coram me J. G.

The Answer upon the Petition and Affidavit.

Upon Certificate and Affidavit hereunto annexed, let the Petitioner be admitted to sue in Forma Pauperis as is desired C. D.

Note in all cases of pauperis it is required, that on the back of the Petition, your Council ought to certify his Opinion, that you have just cause of Action or Complaint, for till that be done you will get no Answer.

A Copy of a Will.

IN the Name of God, Amen, the fourth day of March 1697, according to the Computation of the Church of England, I G. L. of Kings-Lynn in the County of Norfolk Yeoman, being of perfect Memory and Remembrance, praised be God, do make and ordain this my last Will and Testament in manner and form following

lowing, viz. First, I bequeath my Soul into the hands of Almighty God my Maker, hoping through the meritorious Death and Passion of Jesus Christ my only Saviour and Redeemer, to receive Free Pardon and forgiveness of all my Sins; and as for my Body, to be Buried in Christian Burial, at the discretion of my Executrix hereafter nominated: Item, I give unto my Son J. S. the sum of four hundred pounds: Item, I give unto my Daughter A. the sum of four hundred pounds: Item to my Daughter M. four hundred pounds: Item all the rest of my Houses, Leases, Lands, Tenements and Goods whatsoever, I give unto K. my Wife for term of her Life, and then to my Son J. and his Heirs for ever, upon Condition that she shall pay all my Debts and Legacies; and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments. In Witness whereof I have hereunto set my Hand and Seal the Day and Year first abovewritten.

A Schedule to a Will.

BE it known unto all men by these Presents; that whereas I A. B. of &c. have made and declared my last Will and Testament, in writing bearing date &c. I the said A. B. do by this present Schedule, confirm and ratifie my last Will and Testament, and do give and bequeath unto I. E. of &c. the sum of &c. and my Will and meaning is, that this Schedule be, and be adjudged to be, part and parcel of my said last Will and Testament; and that all things herein contained and mentioned, be faithfully and fully performed, and as fully and amply in every respect, as if the same were so declared and set down in my said last Will and Testament. In Witness, &c.

The Settling of our Estates, ought to be done with great Deliberation and Prudence, and not upon a Death Bed.

Therefore 1. Make your Will in your Health. 2. Make a Christian Will. 3. Make a Prudent Will. 4. Make a Just Will. 5. Make a Charitable Will.

1. He that neglects to make his Will in the time of his Health, but defers it to a Sick Bed, may possibly never make it at all, because men are often suddenly and unexpectedly snatched away out of this World.

2. By a Christian Will, I mean you should compose or frame it so as to declare your self a Christian.

3. By a Prudent Will, I mean you should distribute your Estate, as Christian Prudence will direct you; by observing the different disposition and Behaviour of your Children, your Friends and Dependants.

Some are Brisk and Active in Business, will look to themselves and secure their own, others are of a quiet sedate and easie temper, and it may be of weak and tender understandings, who do not love trouble, or do not understand it.

Some are Frugal and Thrifty, who will both keep and improve what you give them, others are Wild and Extravagant, who will not be confined, nor live by Rule and Measure.

Some perhaps have been Sober, Regular, Dutiful and Obedient, others Rude, Insolent and Disobedient and Affronting in their Behaviour towards you.

Now consider with Christian Prudence, and duly examine the several Circumstances of these Dependants, and distribute accordingly.

If your Relations are Vicious, make provision for

for them in Trust, in such a manner and with such Circumstances, as may relieve their Necessities and not their Lusts: But by no means do not cast them quite off, for that hardens them in their Wickedness.

Those that are quiet and easie of temper, encumber not with any thing that is Litigious or perplexing. Those that have been Dutiful should have a mark of kindness set upon them, yet not so as to disinherit your First born, or to deprive him of his Birth right: Say not your Estate is your own and you will do what you list, for you are but Stewards, and must give an Account to Almighty God, how you have distributed and bequeathed your Estate.

4. Make a Just Will, I mean you must be fully satisfied, that you have a Just Title to what you dispose of as your own: You must not rob *Peter* to pay *Paul*, wrong one Person to favour another, which is too frequent.

But know O Man there is a Duty called Restitution, whereby all Injurious Persons, are obliged to make a Reconciling Acknowledgment, and also Reparation and Satisfaction for the wrong they have done, as far as they are able; and let me tell you, more is required to perfect our Repentance of Sins against our Neighbour, than of Sins against God only. For Sins against God are pardoned by Reformation and amendment, and returning to our Duty by Sincere Obedience.

But Sins against our Neighbours, are not only against God but also an Injury to Men, and though upon Repentance God will forgive so far as its against him: Yet he will not forgive the Affront and Injury against men, till we have sought reconciliation with those we have offended, and made

stitution to those we have wronged, by giving satisfaction for the damage done them, *St. Augustine* says, if a man restore not all gotten Goods being able, his Repentance is Counterfeit and not Sincere. Make a Charitable Will, that is to say, give such Gifts to the Poor, or other Charitable use, as thy Christian Prudence will direct thee: But do what thou canst in thy Life time, for one Pound then given, will yeild thee more comfort than a hundred on thy Death Bed, for though it be a sign of Charity and good Will on a Death Bed; yet to give to the Poor, its believed by most People, that its only parted with, because it can be kept no longer.

A Receipt for Rent.

R Eceived this third day of February 1698. of John Hunt, the sum of three pounds, in full for a Quarters Rent, due at Christmas last past, I say Received Per me

John Doe.

A Bill to pay Money on Demand.

I Promise to pay to John Jones, or order, the sum of seven pound on Demand, Witness my hand this tenth day of March, 1698.

Rog. Roe.

A Bill to pay Money at a day limited.

I Promise to pay to John Trim, Esquire, or order the sum of twenty pound of good and lawful Money of England, the tenth day of June next ensuing, Witness my Hand this twenty day of March, 1698.

John Doe.

A Receipt in full.

R Eceived May 1698. of W. Pert, five pounds in full of all Accounts, I say Received per me

Witnesses.

Jo. Ece.

Will. Friend.

Joh. Eoc.

A Bill of Exchange at Sight.

Mr. John Tram pay to the Bearer hereof, Mr. Tho. Joc, or order the sum of fifteen pounds at sight, and this with his Receipt, shall be your Discharge for so much. Witness my hand this twelfth of May, 1698.

John Toe.

A Judgement.

Mr. Jo. Toe, Mr. Will. Doc, or, Mr. R. Coe, these are to desire you, or one of you, to appear for Mr. John Tun of Trent, in the County of York, Esquire, in the Court of Common Pleas, at the suit of John Toe of Grambo in the County of Kent, in an Action of Debt of an hundred pound, and to accept the Declarations and thereto plead, Non sum Informatus, or by not gainsaying the same, to confess the said Debt with cost, thereupon this Term of Trinity in the said Court, and for what you or any of you shall do in the Premises, this shall be your Warrant. Given under my Hand and Seal the twelfth day of May, 1698,

John Turc.

Sealed and delivered to the use of the said Attorneys in the presence of,

John Pith.

W. Ram.

Of Measures mentioned in Scripture.

A Cab is a Quart, an Omer is a Quart and a half
 a Seath is a Gallon and a half, an Ephath is half a
 Bushel and a Pottle, an Homer or Cor is fourteen
 Bushels and a Pottle, half an Homer is seven Bushels
 and a Quart, a Chemix a Quart.

Liquid Measures.

A Log is half a Pint, a Hinn is three Quarts, a
 Bath is nine Gallons three Quarts, a Pot or Sextary
 is a Pint and a half, a Earkin is four Gallons and a
 half.

Measures.

A Cubit a Foot and a half.

An holy Cubit is a Yard.

The Kings Cubit a Foot and nine inches.

A Sabbath Days Journey six hundred Paces.

A Shekel of the Sanctuary Half an l. s. d.
 ounce, worth, 00 02 06

A Shekel in weight a quarter of an ounce
 worth, 00 01 03

The Kings Shekel weighed three drams
 worth, 00 01 10

The Kings Talent nine thousand drams
 worth, 281 05 00

The Common Talent six thousand drams
 worth, 187 10 00

The Talent of the Temple 375 00 00

The Common Shekel of Gold worth, 00 13 00

The Kings Shekel of Gold worth, 01 02 06

A Shekel of Gold of the Temple. 01 10 00

A Common Talent of Gold. 2750 00 00

The Kings Talent of Gold. 3375 00 00

A Talent of Gold of the Sanctuary 4500 00 00

A Mina of Silver sixty drams worth, 01 17 06

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The Kings Mina	02 10 00
The Mina of the Temple.	03 02 06
A Gerah.	00 00 01½
A Drachm.	00 00 07½
Two Mites.	00 00 00½
A Mile is a thousand Paces.	00 00 00½

Offices and Conditions of Men.

A Patriarch is a Father of a Family: Judges supreme Governours: An Hebrew from *Abraham*: An Israelite from *Jacob*: A Proselite of the Covenant, who submitted to the Law: A Proselite of the Gate, or Stranger, who worshiped the true God but not Circumcised: *Tetrachs* who had Kingly Power over some Provinces; Publicans, Tax gatherers; Centurion, a Captain of a hundred men; Scribes, Expounders of the Law: Rabbies, Teachers of Israel: Libenines, freed Men of *Rome*: *Gaulenits* pretended it unlawful to obey an Heathen Magistrat: *Herodians* shaped their Religion to the times, in flattering *Herod*: *Epicureans* placed their happiness and pleasure in the delights of this Life: *Stoicks* denyed the Liberty of the Will, and pretended all Events were determined by fatal Necessity: *Simon Magus*, Author of the Heresie of the *Gnosticks*, taught that men however vertuous in their practice should be saved by their Knowledge: *Nicholaitas* the Disciples of *Nicholas* one of the seven Deacons: *Nazarites* under a Vow abstained from Wine: *Nazarens* professing Christianity: *Zealots* or *Siccori*, or *Murmurers*, who under pretence of the Law, thought themselves authoris'd to commit any outrages: *Pharisees* Separatists, who having opinion of their own Godliness despised others: *Saduces* denyed the Resurrection of Angels or Spirits: *Samaritans* mungrel Professors, partly Heathen, partly Jews: Apostle, Mission or Sent.

Ap

An Indenture for an Apprentice bound out by a Parish.
THis Indenture made the eighth day of March
 1697, according to the Computation of the
 Church of England, &c. witnesseth that the
 Church Wardens and Overseers of the Poor of the
 Parish, of *St. Margarets in Kings-Lynn* in the County
 of *Norfolk*, with the consent of *Thomas Doolittle*
 Major, and *John Hitchen* Recorder, Esquire, two
 Justices of the Peace for the Parish of H. according
 to the Statute in that case made and provided;
 have placed and put forth *Mary King*, an Apprentice
 with *John Rose* of *Kings-Lynn* aforesaid, Waterman,
 for, and till She be of the full Age of One and
 Twenty years, from the day of the date hereof:
 during all which Term, the said *John Rose* doth
 Covenant to find the abovesaid *Mary King*, his Ap-
 prentice, sufficient Meat Drink and Apparel, Wash-
 ing and Lodging sufficient for such Apprentice,
 and at the end of the said Term, to give her two
 suits of Apparel, the one for Holy days, the other
 for Working days. In Witness whereof they have
 interchangeably set to their Hands and Seals the day
 and year abovewritten.

Sealed and delivered in presence of

The right way of Ordering Silk Worms.

The Silk Worm feeds chiefly on Mulberry
 Leaves, the scarcity whereof is the cause of their
 fewness, some say they will feed on Lettice, Dandelion,
 Poplar Trees, Plum Trees, and Apple Trees: But
 I leave the certainty of it to be tryed by Experience.
 In the beginning of *May*, the Mulberry Trees begin
 to spread their Leaves, and the Silk Worms Eggs are
 as it were adapted for a release from their Imprisonment,
 that if you lay them in a Window in the
 Sun, or keep them in a warm place about you, but
 keep

keep them warm in the Night and they will quickly appear in a new form ; cut then some Paper full of little holes, and lay over them, and some of your young Mulberry Leaves over that, these Worms will easily find their way to the food, and as fast as hatched apply themselves to the Leaves; after they betake themselves to the Leaves, place them on Shelves, or Tables, at a distance convenient, according to the number of Worms, and proportion of place you have for them. In their feeding, they are four times Sick, about twelve or thirteen days after they are hatched, and from that time successively every eight days, and their Sickness lasteth two or three days, then feed them but very little, which is but to relieve such as are past their Sickness before the rest, and those that do not fall Sick so soon. The time of Feeding them is Nine Weeks, and then Feed them twice a day, laying Leaves over them, and they'll soon make way through them, and as they grow in bigness and strength, feed them more plentifully and oft. Observe the Leaves be clear of Rain or Dew before you give them, in case they be wet, spread them on a Table, you may gather them and keep them two or three days in case you live remote from Mulberry Trees, or the weather proves bad. Rid their Shells often of their Dung, and remainder of their Leaves, by removing the Worms, when they are fast on the new Leaves laid on them, for then easily you may remove the Worms with the Leaves. A Principal means to preserve them, is keeping clean the Shelves of the Room, also give them some Air in warm Weather, and keep the Room warm in cold. Keep them not in a cold moist Room, nor too near the Tiles or top of the House: They will look clear of an Amber Colour, when they are fed as long as able, and are then ready to go to work. Therefore

fore with Heath made very clean, make Arches betwixt their Shelves, or with Lavender, Rosemary Stalks and upon those the Worms fasten themselves, and make their Bottom, which is finished in fifteen days. But the best way is to make small Cones of Paper, and with their sharp ends downward, place them in Rows, in each of which put a Worm, as they appear to you to be just going to work, and then they'll finish their bottom most Compleat.

When their bottoms are finished, take as many as you intend for Breeders, them lay them by themselves, and in four or five days time the Worms within will eat there way out, then put them together on some piece of old Say, or the backside of old Velvet, or the like, made fast at the Hangings or Wall of the House, or on Tables. These flies will then Ingender, and the Male having spent himself dyes, and the Female does the like when she hath laid her Eggs, then with the point of a Knife, put them on a piece of Say or old Velvet, keep them in a Box among Woollen Cloaths till next Spring; the Female will lay abundance of Eggs, but a few kept for Increase is sufficient; the Residue put into an Oven after baking of Bread, that it be only hot enough to kill the Worms, for their gnawing their way out prejudices the bottom, then take the baggs having obtained the bottoms, and having found the ends, put twelve or more in a Basen of Water, where a little Gum Tragacanth is mixed, and then you will easily wring them: If you feed them not well, the Silk is small and easily breaks.

The Art of Angling.

Angling amongst the many Recreations is esteemed by the most Contemplative part of Mankind: Yet because many are at a loss for the Baits, Seasons

sons, and the Knowledge of what Water the Different Fish are found in, I shall briefly relate it.

As for your Tackle, the Hazle Rod is the best, into which you may fasten a Top of the same, and at the end a loop of Horse hair or Silk, which must be of a watery Colour, the better to prevent discovery, fasten your Plummets and Quill above a foot and a half from your Hook, unless you Fish at the Ground, making the Shank of your Hook somewhat bending, that the point may stand outward. There are indeed divers ways of Angling, as without a Float, for the Trout, with a Trawl for the Pike, with a Minnow and with a Float, for all Fish that rise near the Surface; and the way of Angling upon the water is with a Fly, a Cadbait, a Catterpillar, Cankerworm and the like; being bred on Herbs or Plants, and these take the Salmon, Umber, Grailing, Bleak, Chevin, Roch, Dace, &c. and with Flies, likewise at divers times you may take the Bream and Pike; and observe when any of these Fish rise, you must suffer your Bait to glide gently on, only now and then giving it a soft slide, always taking notice to Fish with Flies through artificial ones, like those that naturally are about the Pond or River; for the Fish perceiving the Cheat will be shie and decline it: As for your artificial Flies, you must make them of Hair, Raw Silk, Wax, and the like, in the form of a natural Fly, and so with small Hair, fasten it on your Hook.

As for the Pike, he bites near the ground at a Minnowway, a small Roach, Gudgeon, Dace or Frog, placed so on the Hook, that the head being downward, it may appear to move as swimming, if you Bait for a Salmon or Salmon Trout, let it be with a double Hook, and three or four Lob-worms on it, the Umber freely bites at the Cadbait,

E

Earth

Earth-worm or Palmer, the Barbel bites at great red Worms, the Perch at all manner of Earth Worms, the Carp and Tench at large red Worms, dipped in Tar, delighting in Paste mingled with strong scented Oils, the Gudgeon and Bleak, take Cad-baits, small red Worms, green Flies, Grasshoppers, Butter Flies, &c. The Flounder, Shade, Trout and Mullet, takes eagerly red Worms, Gentles and Wasps, the Bull-head, eagerly bites at red Worms; and seeing it is for the best sport, convenient to gather the Fish in a Pond or River, I shall direct some Ground baits for that purpose.

Take the Suet of Sheeps Kidney, an ounce, as much Old Cheese, beat them together, and with Hony make them into a Paste, and drop them in little Pellets to the Bottom, and the Fish will gather thither; or for want of these, take four ounces of Sheeps blood, put into it grated white Bread, and make it into a Paste with Honey, using it as the former; and if for a Chevin you particularly design a Paste, take Cheese, Mutton Suet and Turmeric; if for a Chub, Wheat Flower, Anniseed Water, and rusty Bacon, and with these you may likewise bait your Hook.

You may also use in these kind of Baits, *Cocculus India*, *Asiaticetida*, *Pollipodium* of the Oak, Juice, or Gum of Ivie, and if for the hook, strengthen your Pastes with raw Silk or Flax.

If you Angle for a Salmon, it must be in a large swift River: If for a Carp or Tench, in still Waters where Weeds or Roots of Trees are many: If for an Eel in muddy Rivers, Ditches or Ponds: If for a Pike, Bream or Chub in Sandy or Clayie Rivers, Brooks or Ponds, amongst Flags and Bulrushes: If for a Barbel, Roach, Dace or Ruff, Angle in sandy or Gravellic Rivers shaddowed with Trees:

If for an Umber in Marly or Clayie Streams, running swift; the Gudgeon is found in small Sandy Rivers, the Salmon Mullet, and Flounder are found in Rivers, that have Communication, by Ebbing and Flowing with the Sea; and thus much may suffice for brief Instructions of this kind.

To Fatten any sort of Fowl in fifteen Days.

Take Nettle Leaves and Seeds gathered and dried in their proper Season, beat them to Powder and make it into Paste with Wheat Bran and Flower, adding a little sweet Olive Oil, -make this up into little Lumps, coop them up and daily feed them with it, giving them to drink, Water that Barley has been boiled in, and they will be Fat within the time proposed.

Pastime and Sport.

To Blow out a Candle and Light it, seemingly strange.

Take a little piece of Paper and put it betwixt your Fingers, then cover your Fingers with your other Hand, and bring it over the Candle, as if you were grasping the Flame of it. and then let the Paper flame, then presently blow out the Candle, and bring your Hand speedily back, and the flame of the Paper will light the Candle again, to the amazement of by standers.

One laid a Wager, a man could not Leap over a Tobacco-pipe, which he could not do, it being placed so close to a Wall, that he could not leap over it, unless he could leap through the Wall.

A Person would Run with another, and give him as much the Start as he would, Laying that, he that came last to such a place, should Lose, which the Party coming first that had the Start, the other ne-

wer came at it, saying he had Won, for that he laid that he came last to the mark should lose, and not that he that came first should Win.

Directions to Cut a Shift out of two Ells of Holland, as long and large as most People shall do, out of two Ells and a Quarter.

If you will cut but one Shift Ell and half long, take two Ells of Holland and slit it through the middle; let it be Ell wide or Yard wide, according as the bigness of your Body requires, and when split through the middle, instead of taking one half breadth, and just the same length of the other half breadth for the Body, cut Ell and a quarter off one of the half breadths, and just the same length off the other half breadth, which take for the Body of your Shift, then take the Remainder of one of the half-breadths and double it, then lay it across and cut it for your Gores, then take the other Remainder of the breadth and double it, and cut it in the middle, which makes just a pair of Sleeves, then you want only for the Gusslets, which will come out of the hollowing of the Neck of your Shift, which rule you may observe in cutting out four or five Shifts, for when you cut out two, take a Body off one of the half breadths and a Body of the other, and when you cut four, take two Bodies off one of the half breadths and two Bodies off the other; and when you cut six, take three off one of the half breadths and three off the other, and by that means you may cut the them what length in reason you please; whereas if you take your Bodies all off one piece, you can make them but two Ells long, and by this means you save a quarter of an Ell, in the cutting out of each Shift.

To make sundry kinds of Sawces.

For roasted Chickens, take the Gravy and the juice of Oranges, and a little Cinamon or Pepper very finely beaten or sifted; lay some slices of Manchet, curiously carved round the Dish, lay the Chickens in the Sauce, and garnish with Limon thinly sliced, Parsly and Barberries.

For Green Geese, Stamp Sorrel, Wheat Bread, some slices of Pippins or some hard Apples, put a little Vinegar and Sugar to them, then press out the Liquid part and serve it up in Saucers, garnish with Parsly, Marigold Flowers, and some slices of Oranges or Lemmons.

To make sundry kinds of Sauces and Garnish.

For any sort of Land Fowl, strain a little of the pulp of boiled Prunes into the blood of the Fowl, then put a little Ginger finely beaten and Cinamon into it, boil it with the Gravy and a little Sugar to indifferent thickness, and serve it up with the Fowl.

For a Pigg, take the Sage that has been roasted in the Belly, with the Crust or Minchet, beat or shred them small together, boil them in Water with Currants and a little beaten Cinamon, then add to a Quart of it a Gill of Sack.

Sauce for a Loin of Veal or for any other part, take Penniroyal, Mint, Time, Sage, Marjoram, boil them and shred them with the yolks of two hard Eggs, a little Salt, some Gravy, Nutmeg and the juice of Oranges, boil them with a little Spice, some Currants, and dish it up, Garnish with slices of Orange, Capers, Cucumbers, Samphir, &c.

For Hens or Pullets roasted, take the Eggs you find in them, if any, if not, the yolks of six Eggs

boiled hard and minced small, put them in white Wine or white Wine Vinegar, with beaten Butter and the Gravy, add the juice of an Orange, Garnish with slices of Lemon, Greens or Flowers.

For a Duck or Mallard, take the Gravy of the Fowl and Oyster Liquor, boil in it a whole Onion, few slices of Nutmeg, and an Anchovy, if they be Lean, force and Lard them, Garnish with Green and Red Cabbage or Beets.

For a Hare roasted, after you have parboiled truss'd and larded her, beat Cinamon, Nutmeg, Pepper and Ginger, put to them boiled Prunes, and a little white Wine, boil them, and strain out the Liquid part, and serve it up in Saucers; or take Currants or Muskified Bisket, Bread beaten to Powder, boil them with Sugar and Cloves in Water, to the thickness of a Gruel.

Curiosities.

Let a Crabtree Stock, which hath six Branches, have into each Branch a Graft set, each Graft of a different Nature, as suppose three Grafts be Apples, some sweet, some sour, of several sorts, and three Pears, and notwithstanding the top would have produced nothing but Crabs, yet this affords nutrition and enables them to bring Fruit each according, to his kind, which sight has afforded great Delight.

For a Chimney on Fire, a Gentleman says that he see at a Lords House on that occasion, a Live Goose put in at the top of the Chimney, and by fluttering and striving to mount upwards, she brought all the Fire down.

To make a Candle shall last long.

Mix with Tallow unslaked Lime in Powder,

of

or make the Candles of Castile Soap, these are excellent for Lamp Furniture, now it is the Salt in the Soap and Lime preserves from burning out.

To melt the Blade of a Sword in the Scabberd.

Put down to the bottom of the Scabberd, some Arsnick in Powder, and upon it some drops of Limon juice, then put up the Sword again, and in less then half an hour observe the effects.

Write upon the Palm of your Hand, or any other part of your Flesh with a new Pen dipt it Urine, and let it dry, and if you would have the writing appear, lay some burnt Paper upon it, rubbing it, and the Letters will appear plain.

If you write with Milk upon Paper, and do as above, it will appear black.

Cannon Powder dissolved in clear Water, then with it write upon Parchment, when you would put it out, take a Handkerchief and rub it.

To make Indian Ink, take dry Beans all black, burn them to Coal, then beat them to Powder, dissolve it in March Dew, in which Gum Araback has been dissolved before, make it up into paste, which make in what fashion you will, and let it dry in the shade.

To make Sage, Parsley, Savory, or Thyme Butter.

When your Butter is well and new made, mix with it a little of the Chymical Oyl of Parsley, Sage, Savory or Thyme, so much till it is strong enough for your Pallat, and this will serve as well as the Herbs or Plants themselves.

For Burns or Scalds.

Mingle Lime Water with Linseed Oil, by beating them

them well together with a Spoon, and with a Feather dipt in it, anoint the place grieved till the Fire is gone.

To Feed or Cram Capons or other Fowl.

Take Barly Meal sifted and mix with new Milk, and make a stiff Paste, feed them with this made into Gobets, wetting them in luke warm Milk, feed them Morning, Noon and Night, in two weeks time it will fat them.

To Kill Lice in Poultry.

Mix Peper beat small, with warm Water, and wash your Poultry, and it kills all sorts of Vermin.

Pills Universal.

Take Aloes, Cambogia, of each two ounces, make them into a gross Powder, and dissolve it in a small quantity of a strong decoction of Colocynthis, over a gentle Fire, and evaporate till the mass is of the thickness of a soft Extract: to which add Scammony, Sal nitre, both in very fine Powder, of each two ounces, mix and make a mass of Pills. This is one of the best Medicines in the World for a general Purge, for it purges briskly and nimbly all Humours, and carries every defilement out of the Body, performing more in one single Dose, than most other purging Medicines will do in five: It kills Worms in Children to a miracle, beyond any other thing of ordinary use, and brings them away many times burst: It cures the pains and weakness of the Stomach, cleanses it and causes a good Appetite: It is a singular cure for the Dropsie, beyond most other Medicines, good against Scurvy, Jaundice, Gout, Stone, Rheumatism, and other Stubborn and Rebellious Diseases not easy to

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to be removed, it opens all sorts of Obstructions in the Liver, Spleen, Reins, Womb and Bowels, helps the Cachexia and Green Sickness, and causes a good Colour in the Face. Dose from a scruple or twenty grains, to half a dram, or thirty grains in the Morning fasting, with Observations as in other purges. To Children you may give from eight grains, to sixteen or twenty, according to their Age and Strength, they work nimbly downwards; and not upwards, unless the Stomach is very foul.

Another Universal Pill for Purging.

Take fine Aloes one pound, Colocynthis twelve ounces without Seeds, Gutta Gamba, twelve ounces, Scammony eight ounces, Turpethum minerale, Mercurius Dulcis of each six ounces, Spanish Juice Liqueurice four ounces, Cremor Tartar four ounces, first dissolve the Aloes in warm Water, what is sufficient, with the Spanish Juice of Liqueurish dissolved in it, then add the Scammony in Powder, and Gutta Gamba, when all is incorporated, then add the other Powders, and make to a fit Consistency for Pills, one dram make into a dozen Pills: The way of using these Pills, they may be either swallowed down alone, or taken in Pap of an Apple or Honey, or a stewed Prune, or a little Syrup, or with a little Beer, Ale, Wine, Broth, as you like best, taken early in the Morning or last at Night going to Bed, without any other Observation, only take heed of Cold: From two Years 'old to four, you may give one Pill, from four to ten, you may give two or three, from ten to sixteen three or four, from sixteen to sixty and upwards you may give five or six; you may begin with a little Dose at first, and so encrease it as you find your Body is in Strength.

For the Piles.

Take white Starch Powder, and put it on the Piles or a great Onion, Roast it and spread it flat, and spread it over with Mithridate and apply it warm. *Dr. Trig.*

For the Dropsie.

Take Broom, Betony, Balm, each three handfuls, put them into three Gallons of Ale wort, when it is ready to be stopt up, let it stand a Week, drink it constantly a week or fortnight together.

To make Goose-berry Wine.

Take the Ripe Berries and put them into a Vessel, and pour upon them a sufficient quantity of Water very hot, and then covering the Vessel very close, let them stand till the Liquor is impregnated with the Juice at least three or four Weeks, then draw it out, mix it well and ferment it with fine Sugar, putting it up in Bottles close corked: Its good in Fevers and other hot Diseases, or to drink for Pleasure.

Elixir Salutis.

Take four ounces of the Leaves of Sena Guaiacum, and the Root of Elecampane dried, of the Seeds of Annise, Caraway and Coriander, of each two ounces, of Liquorish two ounces, Raisins of the Sun stoned half a pound, infuse them Cold in three quarts of Aqua-vitæ, or some other good Spirit of the like Nature not too strong, for the space of four days, draw it off and Bottle it up. To make it more more purging put a few slices of Rhubarb into it, two or three spoonfuls are a sufficient Dose for any ordinary Constitution, and so more

or

less as it can be born ; its good for Cholick, or any pains of the Belly, cleanses the Stomach, dissolves the Stone in Bladder or Kidneys.

Another Receipt much better.

Take choice Sena sixteen ounces, Liquorice, Anniseed, Elecampane, dried Juniper Berries, six ounces of each, a Gallon of Aquavita, mix, digest a week, strain, and then dulcify with a simple Syrup of Liquorice.

Or you may make it thus with Jallop. Take Alexandrian Sena, twelve ounces, Pouder of the best Jallop one ounce, Juniper Berries, Anniseeds, Liquorice, Elecampane, all bruised, of each two ounces, a Gallon of Aquavita, mix, digest ten or twelve days, then strain and dulcify it with Syrup made of double refined Sugar. You may give from three spoonfuls to six, according to Strength and Age.

A Bait for Fish.

Take Camphir, Asa Foetida, Aquavita, and Olive Oil, bruise them in a Mortar, till they become a pliable Ointment, and by anointing your Baits therewith, the Fish will quickly Bite.

To make Apoplectick Balsam.

Take Distilled Oil of Cinamon, Cloves, Lavender, Limons, Marjoram, Mint, Rue, Rosemary, Sage, Wormwood, Rhodium, of each six drops: Bitumen, Judaicum, two drams in fine Pouder, Oil of Nutmegs by expression one ounce, Balsamum Peruvianum one ounce, with this mix and make a Balsam; this is good against Head Ach, Apoplexies Swoonings, Palsies, put into the Nostrils or Smelt to.

Dr.

Dr. Butlers Ale rightly prepared.

Take two ounces of Saraparilla, of Sena, and Polipody of the Oak, of each four ounces, half an ounce of Anniseeds and Caraway seeds, two ounces of Liquorish, a small handful of Agrimony and Maiden hair, Scurvy grass ten handfuls, beat and bruise these together grossly and put them into a Canvas bag, and hang them in five or six Gallons of Ale, and when it is three days old drink it.

To make Aniseed Water.

Take ten Gallons of good low Wines or proof Spirits, one pound at least of Aniseeds, as you would have it in strength; if your Spirits are high proof, you may add a little water in the Distillation, and then draw off the same quantity you put on, this Rule serves well for Seeds, but only the quantity is diversified according as they be in strength, for of Cardamoms, you must put two pound to the like quantity of Spirits. As to the Herbs, Angelica, Mint, Bawm, Wormwood, and the like, they ought to be gathered in their Prime, and gently dried; the proportion is more or less in quantity as you will have the water in strength of the Herb, for one is stronger than another, and a handful of Wormwood will go as far as three of another Herb.

Poultry Distempers.

Pip is a white thin Scale growing on the tip of the Tongue, and makes Poultry they cannot feed, it is to be discerned; it proceeds from want of water that is clean, and drinking puddle water and eating filthy Meat, the cure is to pull the Scale off with

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with your Nail, and then rub the Tongue with Salt. Rup is a filthy boil or swelling on the Rump, it will corrupt the whole Body, it is commonly known by the staring or turning the Feathers backwards: To cure this you must pull away the Feathers, and open the sore, thrust out the Core, and then wash the place with Salt and Water, or with Brine, and it helpeth it. The Flux cometh with Eating too much moist Meat, the Cure is, give them Pease or Bran scalded and it will stay them. Stopping in the Belly is contrary to the Flux, so that they cannot move, then you must anoint the Vent, and give them small bits of Bread or Corn, steeped in Mans Urine. Lice, if they be much troubled with Lice, as is common, proceeding from corrupt food, or want of bathing in Sand, Ashes, or such like, small Pepper mixt with warm Water, wash them therewith; if stung with any Venomous Worm, anoint the place with Rue and Butter mixt together. Sore Eyes, take a Leaf or two of Ground Ivy, and chew it well in your Mouth, suck out the Juice and spit it into the sore Eye, and it certainly heals.

To Pickle Purslain.

Take the Leaves from the Stalks; then put them in a Pot, strawing Salt over the Bottom, then lay a good row of the Leaves, and straw on more Salt, then lay a row of Stalks and put in more Salt, then a row of the Leaves, so keep it close Covered.

To Pickle Sprats.

Take a Peck of the largest Sprats without Heads, and Salt them a little over Night; then take a Pot or Barrell, and lay in it a lay of Bry Salt, and then

a lay of Sprats, and a few Bay Leaves with a little Limon Peel, thus do till you have filled the Vessel, then cover and Pitch it that no Air get in set it in a cool Cellar, and once in a week turn it upside down; in three Months you may eat them.

Turnep Bread.

Take about half a Bushel of the midling sort of Turneps, not sticky, but such as will boil soft, being pared and boiled, press out the Water very hard till they are quite dry, beat them then in a Mortar, and mix with the pulp about two pound of fine Wheat Flower, and two ounces of Caraway seeds put in a pint or somewhat more of New Ale Yeast mould it up as other Bread, and let it be well soaked, and it will not only look but taste like Bread. This is not only made for saving Charges in poor Families in a Dear Year, but of late has been much in esteem for Consumptions, and those troubled with shortness of Breath and Ptisick, being very wholesome and nourishing. Vinegar to make in an hour, green Bramble Berries put in good Wine makes it.

Virginia Trout to Bake.

This as it is usually done, is only the cutting of the Heads of Pickled Herrings, and the Bodies being laid twenty four hours in Water, wash them and season them with Mace, Cinamon, Cloves, Pepper and a little red Sanders, then mince some Onion and Limon Peel, strip a few Pickled Barberries, and sprinkle them between each layer of the Fish; and when they are thus ordered, put in a Pint of Claret, and tye on a double wetted brown Paper on the Pot, and so set it in the Oven with

Housshole

Houſhold Bread, and being drawn and cooled, they will look as red as Salmons, a Trout taſts curiouſly, and eats altogether as well.

Man by Courſe of Nature may Live Seventy two years, ſaith the Shepherd in his Calendar, his Reaſon is, ſo much time as a Man hath to grow in Beauty, Length, Breadth and Strength, ſo much Time hath he to wax Old and Feeble to his End : But the Term to grow in Beauty, Height and Strength is Thirty ſix years, and the Term to wax Old, Feeble and Weak, and turn to the Earthward is Thirty ſix, in all Seventy two years, ſo long he ought to Live by Courſe of Nature ; and they that Dye before, its commonly by Violence and Outrage done to their Nature, and they that Live above, its by the good Government of themſelves.

The Huſbandmans Magazine.

Instructions of ſeveral kinds, for the Improvement of Land, to become thereby much more ſerviceable, and redound to greater Profit and Advantage, with the manner of incloſing with Quickſet and other matters, more effectually than has hitherto been diſcovered.

As Land is the Prop and Support of Mans ſubſiſtence, ſo it ought to take up much of his Care and Diligence in improving ; and to improve any piece of Ground open or incloſed that favours too much of Barrenneſs, whether you deſign it for Peaſe, Wheat, Oats, Barly, or any other Grain, you muſt conſider from whence the cauſe of the Barrenneſs proceeds, from Heat or Cold, if from Heat, then if it

ly near any convenient River or Land flood, so commodious as it may be overflowed, open Trenches for that purpose, and let the Water remain upon it a considerable time, till it is well soaked in, after that instead of Dung, Mud it over with the Casting of some Ditch, Lake, Pond, &c. spreading the Osie when dry, and beating abroad the clumpers in the nature of Dung-harrowing; the better to break them over with Bushes, and so after a smart Shower of Rain, turn it up with a large Plough, and let it then ly a while till some Showers have fallen upon it, and so Plough it over again lightly, and cast in your Seed, and you will find your Crop above a third part more than what it formerly was.

In case the Ground be Cold, ly Low and Moorish, subiect to Weeds or long unseemly Grass, Flags or Rushes, lay open divers Trenches or Water Bills into some adjacent Ditch, River, or Pond, that is lower, endeavouring with speed to tread down and bring under the Weeds, Marle it over with Chalk, and suffer it to ly whilst the Rain has pretty well dissolved it, then Plough it in high Land Ridges, so that the Water may fall off into the Furrows, turning the Soard downward, that it may rot with more speed, and so suffer it to ly a Month, six Weeks, or more; then scatter over it Wood Ashes, Seacoal Ashes, or the Refuse of Sope boilers Ashes, suffer them to be washed in by the Rain, and then with a Trenching Plough, at convenient Places draw the Water out of the Furrowes into Water courses, and then sow your Seed; and in a Year or two, by so ordering it, the Ground will become exceeding good, if not too subiect to overflow; and when you have done with it for Corn, you may lay it Fallow, and by Marling it every other year,

year, it will produce excellent Grass, and become good Pasture.

If Ground by reason of its Stonyness is unfit for Seed, you may employ many Hands to pick them off when turned up, or draw them into deep Furrows with an Iron Rake, and there Bury them; but if they are numerous, if you cannot conveniently Earth the Plot with soft Mud, gotten from some other Ground adjacent, then you may Sow it with Clover or Tares, which will notwithstanding grow there, and turn to very good Account for foddering of Cattel, feeding Pigeons, Poultry, Swine, &c. Especially if you first scatter a little cool Dung over the Ground to put it in heart; for the Ground where Stones are produced in such abundance is naturally hot.

To preserve your Seed cast in any Ground, from being eaten by Vermin in the Ground, or Blasted when it comes up, Sprinkle it with Water, or Lye of wood Ashes, mixed with the Soot or gross part of Olive Oil, and when the Corn is off, pull up the Stubble by the roots and burn it, scattering the Ashes on the Land, &c.

As for the Improvement of Land you design for Pasture; if it lyes low and wet, whereby it chills the roots of the Grass, and produces Rushes and Weeds, cast upon it Hogs dung, Horse dung, and the Dung of any Fowl or Poultry, mingled with slacked Lime, or Lime Stones, which being well soaked, then Plough up the Land, turning down the green Soard, yet raise the Ridges of your Land but a little sloping, and so run a Trench crossways very deep, or as you see it otherwise convenient, and lay it Fallow, by which means, it will not only be much drier, but the next Grass that appears will be Sweet, young, and tender.

If it be a burning Sand, then must you Ose it over, as has been directed; and if your Ground be troubled with Ant Hills open them, and taking off the top, scatter slaked Lime or burnt Pitch and Brimsome on them, and the Ants will altogether forsake them; if with Mole Hills, open the greatest Hills about the end of March, or beginning of April, and you will find their Nests of young, or you may set deep Earthen Pots under Ground in their Traces, into which they falling, can by means get out; if your Ground be troubled with Gawse, Tansie, Fern, Thistles, or Sow Thistles, if the quantity be small, to pull them up by the roots is best, but if so much that the Task will prove too tedious, then cut them up with a Hoe, or strike off the tops, that so the Roots that remain, being over charged with Sap, may perish.

And to raise immediately a good Soard to prevent Weeds growing, you must Dung your Ground, and spreading the Dung, suffer the Rain to soak in, levelling the Land with a Roller, not suffering heavy Cattel, if it ly low, to Graze in it when the Rain has made it soft, lest by treading up the Roots of the Grass they spoil its growing; and if it be intended for Hay, then must no Cattel enter it after our Lady Day, lest by cropping too near the young blades of Grass, they spoil the first cut, and prevent if the Ground be otherwise subject to render it, the latter crop.

In case you design to inclose any parcel of Land with Quicksets, so as to have in a short time a very good Fence, observe this Rule, cast up a Bank indifferent high, yet so that it may contain a moisture, opening in three little Trenches, a foot distant from each other, place in them your Hawthorn, Quicksets, scattering a small quantity of
Dung

Dung to their Bottoms, and placing them about half a foot asunder, setting as much in the Ground, and covering them up, observing to set them in March in the increase of the Moon, and if in April some of them miss to put forth, pluck them up, and put others in their Room, but do it not past the fifteenth of that Month, and but a very few will fail, which may be supplied the succeeding year.

Other ways to improve Ground to great Advantage, by Hops, Flax, Liquorice and Saffron.

Designing to make a Hop Garden, you must choose for that purpose a good mellow Ground, which will naturally produce, without any considerable trouble of Dugging, not being too Moist nor too Dry, too Hot, nor too Cold, and having it indifferently sheltered by Trees from strong Winds, that may otherways rend the Vines from the Poles, turn it up deep with a Plough, or Dig it with a Spade, and cast it up into little Hills or Rows, with Alleys between the Hills, about two feet distant from each other, then take Sprouts from the Roots of other Hills, in your own or any other Hop-Garden place; or for want of them, take the growth of Slips, and making four or five holes in a Hill, crumble in some mould lightly, and put the Slips or Sprouts into the holes, and so cover them up; do this in the beginning of April, observing if the time will permit, the Moon to be in the encrease, and to every Sprout that rises well fix a Pole, and suffer them to twist about it, the Pole being eight or nine Feet above the Ground at least, being full of Saags for the better supporting the Vine, keeping as they grow, the Mold to the Root and cropping

ping the Leaves, that the Sun may the better come at the Blossoms, and at Lammas-tide you will find them bolled; and when you perceive they have so far changed colour, that they are fit to be pulled, cut the Vines by the Roots and take them off with the Pole into a plain place, and there gather them, which done, dry them upon a Kiln with a soft Fire, and Bagg them up, after they have relented a little, to prevent their breaking; and in this case an Acre of Hops hitting well, may produce one thousand two hundred weight, which may amount to the value of between Eighty and an Hundred pounds, and sometimes more.

To improve Land by Flax, you must Plough up a considerable mellow Ground, and having a good sort of Seed, sow it in the middle of April, if possible, in the Moons Increase, having before improved the Ground by fat Soil out of the Streets, of some City or large paved Town, or some Osie place, casting the Seed at a Venture, and when it appears above Ground, whilst it is young, you must take care that Weeds overgrow it not, though when it has outstripped them, it needs no Weeding, for the Land being somewhat moist, it will grow up to an extraordinary height, bearing a Blew Flower, which shedding, leaves a Seedy-knob as big as a Pea, many Flowers at once doing the like, and the ripeness of Flax is known by the yellowishness of the outward Rind, and the swelling of the Seeds, then must you pluck up the Stalks and bind them up in little Bundles, suffering them to dry in the Sun, preserving the Seeds for sundry uses, as Sowing, feeding Birds and Poultry, making Oil, and in many Medicinal matters and Applications, then lay the Bundles in Water, soaking them with heavy weights, and when you find the Rind loose, then
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are they steeped enough; then take them out and unloose them, again drying them in the Sun, and strip off the Rind which you must Hackle upon combs of Iron, beating the Stalks till they grow soft and pliant and so dress it for your use; and in this case an Acre of Ground well managed, will bear Thirty Pounds worth of Flax, when dressed and ordered to the purpose.

Liquorice is a great improver of Ground, and of a lasting-Quality, for once being well gotten in, it is hard to be gotten out; and thus you must order it, dig your Ground very deep, then mellow the mold and cast it up into Banks, making Alleys between the Banks, being about two foot high, then take your Crown slips, and make holes with a setting staff upon the Banks, in a line, put in the slips, having first crumbled in some soft mold, covering all but the Top, and as the Leaves sprout, draw the Earth about them with a small Hoe, and Water not the Plants unless the Weather be excessive dry, and then but very little, and that in the Evening: And because you can expect but little benefit of these Plants, the first and second Year, you may sow Onions, set Patatoes, Beans, Cabbages, or any thing of the like Nature, between them; and the third Year, about the beginning of September, you may draw and dig the Plants, and dry them in a hot House, Kiln or Stove; and so of a good Acre of Liquorice, you may make Eighty or Ninety pounds in Money.

Saffron is likewise a great Improver of Land, and will grow in indifferent good Ground, where it is not Stony nor too Wet, and in this case having Ploughed your Ground into Ridg-lands, as for Corn or Pease, take your Roots, a Bushel of which will set an Acre, and having drawn

drawn a Drill with a large Hoe, place them therein with the Spurns downward, about three inches asunder, then draw another Drill, so that the mold of it may cover up the former, and in that place others in the same manner, and so successively, till you have set your Roots, and when they Spring up, draw Earth about them, and these you must set in the beginning of July, and if the Weather be exceeding dry, you may sometimes water the top ranges, and in September the Blew Flower appears, and in it upon opening, three or four Blades of Saffron, which you must observe to gather out Morning and Evening for a Month together, the Flowers continually encreasing. The Saffron being gathered, you must make a Kiln about half the bigness of a Bee Hive of Clay and Sticks, and so putting a gentle Fire of Charcoal under it, tend it by often turning, till you have reduced Three pound of wet Saffron to one of dry; and in this case one Acre of Saffron will amount to, between the value of Forty and Fifty pounds in Money, the two Crops for the Roots will yeild effectually no more, without being renewed or transplanted, and thus much for the improvement of Land, by these profitable means and methods, to very great advantage.

A Treatise of BEES, and their management, that they may redound to Profit and Advantage.

Bees are not only delightful to behold, but very profitable if well managed, in order to which I shall briefly give directions.

If you have no Stocks of Bees, but must be obliged to purchase them, you must be sure to cary them

them gently in a Sheet between two Persons on a Pole in the Night-time, that they be not disturbed, nor their Combs disordered or put out of frame; and the best time to remove them, is in April, not carrying them from a pleasant to an unpleasant place, least through that dislike they leave you; nor must you open them after you have placed them in your Garden, till you find them at rest, which you may do by the Cessation of their noise and humming, and be sure so to place them that the Hives mouth may stand towards the Rising Sun; observing that the Air and Waters, as well as Herbs, Trees and Flowers about them, be very wholesom, for those they most delight in, are Rosemary, Calisia, Thime, Savorie, Sage, Violets, Lavender, Bawm, Marjoram, wild Thime, Saffron, Bean Flowers, Mustard seed, Flowers, Pinks, Melilot, Poppies, Roses, &c. and those they dislike, which often makes them leave their Masters and wander are Wormwood, wild Cucumers, Cornels, Elms, Spurge, Laurel, Southernwood and all bitter Herbs and Trees, delighting most in Valleys, near pleasant purling Streams; and the best Honey is extracted from Thime, the second best from wild Thime, and the third from Rosemary, though there is good Honey where none of these grow.

In the beginning of April the Bees look out and begin to work, and if they stand in a pleasant place, they will work so cheerfully, that they will afford Honey three times in the Summer, viz. about the latter end of May, the latter end of July, and the latter end of August, if the Summer be temperate; though if you would have them subsist well in Winter, to take their Honey in May and July is sufficient.

If it happen that by reason of a young Brood, the Hive be overcharged, which by their clustering about the mouth of it, and their great noise of Humming, you may plainly discern, prepare a new Hive in readiness rubbed with Sweet Herbs, and observe the coming forth of the young Bees for several days, from eight of the Clock till twelve in the Morning, lest coming out on a sudden, and taking the Wing they bid you farewell; and if they delay to come forth, you may with Galbanum and Rosin drive out the whole Stock; and if there happen to be two Master Bees, they will divide and settle apart, and so you will have opportunity to Hive them, and in Winter if their Stock of Honey fail, you must put in Honey, Sugar, Raisins, Figgs, &c. gently with a slit Cane, and cover them with warm Housings of Straw, and they will greatly encrease to your Profit.

Directions for Improvements to be made in Sider, Perry, Metheglin, and Artificial Wines of English Fruit.

Sider is made of divers Apples, but the best is accounted to be made of Redstreaks, and the second best of Pippins, especially for keeping and pleasantness of Taste, and to make it, those that give themselves up to make quantities, have Mills wherein they grind the Apples very small, and then having Presses ready, they put the Mashed Apples into Hair bags, and squeeze them in the Press till the Liquor or Moisture is quite run out, and then amongst what remains, they put a small quantity of Water and Honey, and press them again, which is called the second fort, and

and this being put up into Casks, is suffered to stand six or eight day days without opening, and then having prepared to a Hogshead a handful of Rie Meal, a pound of Honey or Loaf Sugar, an ounce of beaten Alom dissolved in a Quart of the Sider as hot as may be, they put it in, which sets the other a working or purging, which when it has thorowly done, they draw it off to the Lees into other Casks, and stop it up for use, and thirty Bushels of good Fruit, will produce a Hogshead of the best Sider, and half a Hogshead of the second sort.

Perry is made of Pears in the like manner, Catharine Pears produceing the most excellent sort of it, or for want of a Mill, you may bruise the Fruit with a Beater in a Trough, adding to the latter, with the former ingredients, a Quart of Rhenish Wine, or brisk white Wine to refine it.

Metheglin proceeds from the Improvement of Bees, and thus it is made, viz. after the Honey is drained from the Combs as much as may be, they steep them in a small Wort made of Malt and Water, and press out the remaining sweet through a Bag, the Wort being cold, then they add several handfuls of Rie Meal, and a pint of new Milk to each Gallon, being first curdled posset wise, and the Curd taken off them, adding more Honey, they boil up the Wort, and so draw it off into Casks, where being settled and well purged, it is again drawn off into Bottles and kept for use, being very cool and pleasant.

Instructions for Improvement in making Wines with English Fruit, with Directions for Planting and Grafting, to much Advantage and Improvement.

Though *England* for want of the heat which *France* and *Spain* possess, cannot boast of Wines of their perfection, yet were Lands improved by planting Vines, and very well regarded, choice Wines might be made in abundance: However, To make Wine of our Grapes, those only that are full Ripe must be picked off, and the White separated from the Red, be distinctly pressed in a Press by themselves, separated from the Stalks as much as may be, and the Wine drawn off without breaking the Stones or Kernels, being put into a close Cask, and stand stopped up in the Sun or in some warm place for eight or ten days, and then refined by Racking or drawing off from the Lees, it will if Bottled up, taste brisk and pleasant, and if the Reddest sort look pale, it may be reduced to a pure Claret Colour, by putting a Spoonful of Red Wine into a Quart.

Wines of Gooseberries, Currants, Raspberries, Strawberries, Mulberries, Cherries, Damsons, &c. must be pressed out as the former, but will not keep unless they are boiled up with a little Sugar and the Scum taken off, and then work it when cooling with a little Ising Glass, and a small quantity of new Ale Yeast, and so it will be very pleasant.

And thus much I have laid down over and above, to encourage People to an Improvement, by planting Fruit Trees, which if set in Field or Hedgerows in the Country, would in few Years with good Management, pay the Rent of the Ground, and

and over and above by being frequently pruned, yeild no less Firing than common Trees.

And in Planting, observe when you remove any Tree, to mark it in the Rhind, that you set it the same way it first grew, bring with you as much of the Natural Earth as you can, and over and above, adding a small matter of Dung and fresh Mould, cutting off part of the top Branches, that they may not draw away too much Sap, before it is well rooted.

In Grafting, there are several Methods to be observed, and first, when you have taken your Scion, which must be from the Body of the Tree, and not a top twig. You must Saw off your Stock about three or four foot above the Ground, then cutting the twig flat at the great end, but not the Bark off, slit the Stock with a Knife or Chizel, and put in the Scion, that both Barks may touch, then with Dung and Clay well tempered together, bind it up close, that neither Air nor Buggs can enter, and let it continue.

Secondly, there are some who bore a whole asloap, into the heart of the Tree, and so put the Scion in. Thirdly, they take a Budd from one Tree, and slitting the Bark of an other Tree, let it in, and so close them together. Fourthly, there are those that slice off a Bud or Scion, with the entire Bark and Plaister, by opening the Bark of a Branch into another Tree, and all these ways sometimes hit.

In Grafting, the Figg will grow upon a Mulberry, the Apple or Pear upon the Quince, the Damson upon the WhiteThorn, as likewise will the Peach, and the Cherrie upon the Peach, the Apricock upon the Plumb, the Walnut upon the Ash, the Quince upon the Barberry Tree, the Almond
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upon the Filbert, the Vine upon the Cherry Tree, and so of other, which by Grafting are bettered and Improved.

Directions to chuse Swine for good Breeders, how to order them and their Breed, to the best Improvement and advantage, &c.

Swine though a sort of unruly Cattel, yet for the advantage they bring to those that Breed them, may justly claim the next place, and to have a good Breed of these, observe that your Boar be short and roundly trussed, his Mouth drawing upward and not long, his Eyes firey, his Neck thick and short, his Shoulders broad, his Thighs short and Brawney, his Back well guarded with Bristles, his Stones large and well trussed, his Colour not perfect white, but inclining to Sandy.

As for your Sow let her be deep Sided, long Bodied, large Bellied, little Headed, broad Buttocked, and be furnished with many Teats, denoting her Fruitfulness, her Colour white, Eyes small, and short Legs, and suffer her to be covered as the best time, when she is fourteen or sixteen Months old, suffering the Boar, that he may be the more able, to be two years old, or somewhat more, not to exceed three years, nor will your Sow bring you forth a good Farrow for Breed, at upwards of four Years; and let her be covered about the increase of the Moon, Candlemas being the best time, that they may have warm Weather to run in, and three times serving is sufficient, if the Boar be of good Ability; and if your Sow has above the number of Ten, yet suffer her to rear no more,

Gelding

Gelding your Barrow Piggs at a Year old, and Spay such Piggs as you intend to fatten for Bacon and Pork at eight Months, doing either in the Increase of the Moon.

The speedy way to fatten your Swine, is after they have run a little time in the Woods, Forest, Corn or Bean Field, to keep them up in a close Stie, and feed them every Morning with scalded Bran and Water, and at Noon and Night with Pease and Splent Beans, giving them every other day once, sliced Carrets, Parsnips or Turnips boiled, and after them some Acorns if they may be had; and in six or seven Weeks time, they will be fit for Bacon of a large cut, and for Pork in five.

Of Goats, Mules, and Asses, with what relates to them as to their Breeding, and Advantage to Mankind, &c.

As for Goats, Mules and Asses, they are numbered properly among Domestick Cattel, and as for the former of these they are wonderful hardy, living mostly upon Barren, Waste and Mountainous Ground, and are so hardy that any sort of Weather, or Feed is agreeable to them; and of this kind, if you would choose your Breeders, though indeed in many Places they Breed wild, you must take your She about two Years old, long Sided, deep Bellied, round Backed and well Buttocked, the Head large and lean, the Legs strait and lean, the Clawes somewhat opening, the Horns bending back in a half circle, the Ears small and standing upright.

The He must be long Bearded, great spreading Horns.

Horns, short thick Legs, Ribs well out boughed, a flat Back, strong Necked, and broad Buttock-ed, with his Stones well trussed, of a Rank scent, strutting and Grave in his Pace, not exceeding four Years; and as for the Kids by reason of their hardiness, little Care is required either in Feeding them or looking after them, if the Snow be not thick upon the Ground, or the Weather extream, and then you must feed them with Hay, Straw, Green Tops, Bran, &c.

As for the Mules they never Breed, but are gotten by a Stone Ass upon a Mare, and resemble in their parts either kind, and after the leaping, the Mare goes eleven Months, and when she has foaled, you must take away her Mule Colt, and put it to another Mare that has a Colt sucking in the dark, that she may not perceive the difference, till she becomes familiar and acquainted with him, and at a Year old Wean him, and give him Grass, Hay, Chopped Straw and Oats, keeping him as much as you can out of the wet, and at three Years you may back him and he will be of excellent Service, especially for easie going and swiftness, if he be got on a good Mare.

The Ass of all Creatures is the most hardy, and the best content with any sort of Diet, and if of this Creature you design a good Breed, observe that the He exceed not four Years, nor the She three, being of the largest Size, well set and proportioned, long Ears standing upright, full Breast-ed, their Legs well jointed, their Eyes full and fair, and their Colour a dark Brown, with sundry motley spots on their Faces and Buttocks; and as for the Leaping and all other Matters in bringing forth, they differ not from that of the Mare: The Foal must be the first Year permitted to run with

with its Dam, and the next Year to be tied up with her only at Night, and fed with Mash'es now and then, and some sweet Hay, and at the latter end of the third Year it will be fit for any use. And thus much may suffice as to the Choice Breeding and bringing up of Domestick Cattel; from which I proceed to Poultry of sundry Kinds, useful and necessary.

A Treatise of Domestick Poultry, or Tame Fowl, &c. of all Kinds, their Management and manner of ordering to the best Advantage and greatest Profit.

In bringing Geese to perfection, observe the Gray with some white in their Wings, and on their Breasts, clear Eyed, their Bills Red, with black spots at the end, are the best, and the Ganders that are white with arched Necks, Red Bills and black Noses, and when you set your Goose, let it be in a warm place, with store of Straw or Feathers under her, let her not sit upon above eight or ten Eggs at a time, and those the laying of one not above a Year old, suffer her not to be long off, lest they chill and are spoiled, but set her meat by her that she may not go forth to seek it; and at the end of the Month the young Ones will be Hatched, then must you feed them for a time with warm Bran and Water, giving them chopped Endive or other soft Herbs to digest it, not suffering them to come into Streams or Mirey Places till they have gathered Strength; lest by the the force of the Mireyness thereof, they be spent and lost; nor must they be put amongst Weeds, lest by struggling to pull them, and the Weeds suddenly giving back, they distort or put

put their Necks out of joint, and so no help being near, they are Strangled and Die; beware likewise of suffering them to Swim whilst Young, in Fish Ponds or Rivers where Jacks or Pikes are, lest when they put their Heads under Water, that sort of Fish pull them down and kill them.

To make your Goose or Gander instantly Fat, prepare a close Pen, admitting little Room to walk up and down in, and feed him or her for a fortnight with scalded Bran, Course Meal and sodden Barly, giving them Salt in their Water, to prepare the greater Appetite, and it will be effected.

Ducks are wonderfully profitable, where a Con-
veniency offers of keeping them, and that trust be in Yards or Back Sides where Water is plenty, and of all Tame Fowl they will best shift for a Living; as for the Duck the best choice is to be made of those are Pled, and have white Rings about their Necks, their Legs being perfectly red; and their Bills of a dark gray inclining to black; and the Drakes that have black Heads, shining Necks and reddish Eyes, their Body darkish with some white, their Tails curling to the Right Side, and their Legs inclining to Duskie.

The Duck sits but three Weeks, and in the sitting, if it may be suffered the Drake will take his turn, and a good Brooder will cover twelve or fourteen Eggs and bring them forth, after which little care is required, if the Weather be any thing open or Warm; their extraordinary Feed is Barly or scalded Bran, but they greatly delight in Flesh, as Liver or Guts cut small, and will if put into a Water where Frogs abound, soon destroy them, but are hurtful in Fish Ponds, by reason they will not only devour the Spawn but the young Fries, and

and for the Diseases, either of these I have mentioned, are troubled with, are but few; yet if you perceive them to droop and forsake their Meat, give them Barly steeped in the Juice of Rue or Garlick, first in the Morning, and Vinegar and Allom with their Water to Drink.

As for Hens and Cocks, if you design to have a good Breed, chuse neither of them of the Game, but such Cocks as are neither given much to Fighting, nor the Hens to Crowing, and never set a Hen upon the Eggs of any above two years Old, and then not upon above sixteen, suffering her to be in a warm House, with a good Nest of Straw, Feathers, Flocks or the like under her, providing her Meat, that she may not stray far from her Nest, whereby to cool her Eggs; and at three Weeks end the Chickens will break the Shells and come forth, but in this case if any obstruction happen, and you hear the Chicken cry within the Shell, you must break it gently, and so give it way to get out: Observe if you set your Hen in Winter time, it will be convenient for the better Administration of Heat, to turn the Eggs once a Day.

The best Food to give your Chickens when they are young, is Oatmeal, Crumbs of Bread, and thowrow scalded Bran, laying Bushes and small Pans of Water in their way, the one to shelter them from the stooping of Kites, Ringtails, Sparrow Hawks, &c. and the other to suppress their drought, and being grown up you may make Capons of the Cock Chickens, by taking out the Stones, which may be done by making a slit under the Left Leg, and when effected, sowed up again with fine single Silk, and anointed with melted Mutton suet, and if you would speedily fat them, make small Pellets, with

with Honey, Water or Molossus, and keeping them in a close Coop, give them Water wherein Bran has been sodden to Drink, with a little Salt sprinkled in it; and for any Disease that is incident to this sort of Poultry, a Pill of Butter and Garlick is the speedy Remedy, if given in time.

Turkies and Peacocks, and Hens, &c. are the next kind of Domestick Poultry much in Esteem, and are to be managed in their sitting as the former, but thrive best being fed with Lupins sod in Water, Tares, Pease and Barly, the best Time to set them is in the Spring, by reason the Brood is tender and cannot well endure the Cold: As for the Turkie Hen, she sits about Twenty five days, and will Brood upon nine or ten Eggs conveniently, though many People, by reason she is apt to break her Eggs with her Feet, put them under common Hens.

The Young being Hatched, you must for some time take Care to keep them in warm Places, and from great Waters; lest Leaping after Flies that Buz about, they tumble in and are Drowned, you must whilst the Hen sits, beware the Cock come not at her, for so he will beat her off her Nest, and break her Eggs.

The Pea Hen sits a Month, and seldom by her goodwill Broods upon more than two Eggs, desiring, if possible, to sit in the crown of some Hollow Tree, or upon a House between the Ridges, so that she must be looked after, lest her Young Ones coming forth, for want of Wings to support them, fall down and destroy themselves.

The Diseases in these sort of Fowl or Poultry, are only a snuffling or sneezing, occasioned by Cold, and an extraordinary and unseasonable moulting, occasioned by Heat and Dryness; wherefore in
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ny of these Cases, give them Sulfad Oil and the Juice of Rue.

A Treatise of Pigeons and Conies, with the ordering them, and the Advantage Reaped thereby, &c.

Pigeons though more at large, are a kind of a Domestick Fowl, and turn in many Places to great Account, but then they must be more than commonly regarded, and therefore the Dove Houses and Places of their Being, must not only stand under a warm Shelter, free from the North Wind, but be often cleansed and provided with good warm Nests; and if there be not sufficient Meat abroad that they can get of themselves, they must be daily supplied with Tares, Oats, and the winnowings of Malt: Each Hen Dove or Pigeon, lays two Eggs at a time and sometimes more, bring forth young eight times in a Year, and frequently nine times, if the Weather be not extream Cold: In Winter the young Ones they bring up, without any trouble to the Owner if they can get wherewith to subsist, and are exceeding profitable, the Weasels and Polecats not destroying their Young: If you perceive your Pigeons Droop, or fear their flying away, mix Coriander Seeds, Anniseeds, Caraway Seeds, and Bay Salt together, put them in an Earthen Pot like a Sugar Loaf; wet them with Vinegar and bake them hard, setting the Pot at the Door of the Dove House, and it will be a means not only to recover them of their Melancholy, but stay them at home.

Conies are very profitable, but must as the former, be regarded; the best Ground for their Burrowing in, is on the side of a Hill, not too Rocky
nor

nor too soft or crumbling, and at their beginning, you must dig and make them Entrances, laying bushes to shelter them from the Cold, and their young Ones from the Kites, &c. for they Breed eight times a Year, unless the Weather be excessive Cold; and therefore when Snow lyes on the Ground, you must scatter sweet Hay, green Tops, and the Twigs or Boughs of Oak, Birch, Beech, &c. the Bark of which proves very nourishing to them, and so continue to do till the Weather be open; and the way to take them is either by Ferret or Hay Net, of which every Warrener is provided, &c.

Directions to chuse a Good Mare and Stallion for Breeders, and how to order them in matters of that Kind.

In making this Provision, observe that your Mare or Stallion be in no wise defective, for in such a case the Colts will participate of the Imperfections of their Dam, Sire, &c. choose then a Stallion that is Large, well made, very Black of Colour, with little or no White about him, his Eyes large and standing out, of a Firey Colour, his Neck strong and well set, his Ears standing upright and short, his Forehead swelling or bearing out, his Breast large, his Mane flowing and well covering, his Crest being firmly set on, his Legs strait, somewhat Fleshy and well proportioned, and his Sides large and bowing out, his Buttocks full and well Fleshed.

Let your Mare for Breed have a compleat Body, not too round, her Forehead swelling out, her Buttocks full, her Head little, her Eyes lively, her

her Ears standing up, her Mane well flowing, her Legs Lean and firm, her Belly deep, and her Back smooth.

The choice thus made, suffer your Stallion to go to your Mare in a warm Close or Pasture, and if she refuse to be covered, take him up, and put a little Stone Nagg to Woo her, whereby she being made willing, put again your Stallion to her, and when he has sufficiently covered her, and sometime after you perceive she has conceived, which may be observed by her Striking at the Horse, or Biting him when he is about to Leap her, suffer her to Run alone, or among Geldings, or Gentle Mares in warm Pasture; and the best time to suffer your Mare to take the Horse, is about the latter end of May, or the beginning of June.

As for the Age, your Mare is best covered at three Years old, and your Horse will best cover at six Years old; and to know whether your Mare is desirous to be covered, observe her, and if you perceive she forsake her Meat, snuff, or scent the Wind, and is not subject as usual, to Sweat, though Run or Ridden, then is she desirous of the Horse.

Directions to Order your Mare in the Time of her being with Foal: How to know what Colt will make a good Horse, when to Geld him, and Rules for bringing him up to Perfection, &c.

When your Mare begins to show her self with Foal, being separated from unruly Cattel, in warm Pasture give her Evening and Morning, a Quart of Oats well sifted; and ride her now and then easily, and if the Weather happen to be much Wet and Cold, you must suffer her to have a

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House or Hovel for shelter, and when she comes to Foal, if any great difficulty appear therein, she must be cherished and assisted; her Spirits being kept up with warm Mashcs, and a dose of sweet Wine or new Ale given her hot, with Caraway or Fennel Seeds boiled therein; and when she has cast, give her Bran and Flower mixed with warm Water and Salt, for the space of three days, suffering the Hay and Litter to be sweet and well Dusted; and to make her cast with the least difficulty, pour about a quarter of a Pint of Sallad Oil, and Malaga Wine blood warm into her Nostrils, holding up her Head, and this may likewise be done, to make her bring away the after cleaning.

To know whether your Colt will answer your expectation in bringing up, then take peculiar notice of him at three Months old, and then if his Head appear little and Lean, his Eyes sparkling and full, his Ears upright, his Forehead swelling out, his Mouth even on both Sides, and his Nostrils large, his Back broad, his Mane curling and hanging down on the Right Side, a broad and well set Chest, great Shoulders, round Sides, double Buttocks, a Gaunt Belly, his Stones close trussed up, a bushy Tail well set on to his Rump; then does he promise to be a singular good Horse in time.

If you design your Colt for a Gelding, observe to cut him when the Sign is in *Virgo* or *Aries*, between nine and eighteen days old, by flitting the Cods, and gently drawing out the Stones, placing the Strings or Gristles they hang by, between a Cleft Stick, and sear them off with a hot Iron to prevent their much Bleeding, and then anoint them with fresh Butter, or melted Mutton Suet, or

or this may be done at three Years old, or at any Age under Six; and if you perceive the Cods to swell, then trot your Colt about, and bathe him with Oil of Camomil, &c.

The most profitable time of Breaking or Backing your Colt, is at three Years, or between three and four Years; yet before that time you may prepare him to Gentleness, by giving him Meat out of your Hand, laying your Hand upon his Back, &c. Taking up his Feet and picking them, and when you have brought him to use, first set a Boy upon him, your self leading him by the Reins, or in a Halter, and so encrease it by degrees, giving him gentle Airs or Breathings.

As for the Weaning your Colt, let it be at six Months or at twelve Months at farthest, and to make him forget Whineing after the Dam, keep him out of her hearing; Feeding him high and rubbing his Mouth with Garlick, or the Juice of Lemon and Rue, which will oblige him to forget the Teat; and in this manner you may order any Colt, &c.

How to Order a Cow or Heifer in her being covered, or taking Bull; in the time of her being with Calf, Calving, and how the Calf ought to be brought up to the best Advantage as a good Breed, &c.

To know when your Cow or Heifer is desirous to take the Bull, take these unerring Rules, viz. if her Claws swell, occasioned by the heat created by desire; if she often Lowes, and seems desirous to get out of her Pasture, if when she sees any Cattel, or hears her self answered, she Runs to the Hedge, Bank, or other Fence, if she look upward

and scent the Air, &c. you may infallibly conclude, she is desirous of the Bull.

Considering what has been said, you must put her into a dry warm Pasture, and turn the Bull to her, and she will not fail to receive him, and if you propose to your self in this case a good Breed, observe the Limbs and proportion of your Bull, as for the Colour, Red is accounted the best, Sprightful and young, not exceeding six Years, his Neck being thick and well set, his Body long, his Horns short, bending inward and sharp pointed, his Front curled and broad, his Eyes black and shining, his Tail long and bushy, and his Limbs proportionable to his Body.

Perceiving your Cow to have conceived, which in three times being leaped she will do, if the Bull be good, after which put her into warm Pasture inclosed and well fenced, where not having an opportunitie to Leap, she may not miscarry, having in your Inclosure no Shrubs, Thorns or Briars, that may Race her to her disadvantage; but if possible, let her have clear Spring Water, for foul or Muddy Water is distastful to this kind of Cattel.

When your Cow has Calved, you may wean the Calf at the end of ten Weeks or three Months at farthest, teaching it to Feed by putting your Finger in its Mouth, whilst your Hand is in the Pail, suffering the Milk or Whey to be warm, and mixed with a little dusted Bran, or Floure of Oatmeal; and so continue it till the Calf has gathered Strength, then give him a handful of Sweet Hay, and at four Months they will thrive if the Weather be not too extream Cold, on Grass, Hay, Skim Milk, and scalded Bran, observing to House them each Night.

As for cutting or Gelding your Calves, two Months is held a sufficient time by many, but if you are desirous they should grow up to Oxen, they will be of the greater growth, if they are not cut till two Years old, observing to do it in the Wane of the Moon; and for some time after keeping them very warm, observing to clip away the white Bubbles or Bladders under their Tongues, that hinders them from Sucking or Feeding, if any such appear, and wash the Place with Salt and Water, and if Lice hinder their Growth, wash them with Water wherein Garlick has been boiled, or the Roots of Cuckowpintles or Burdocks.

How to breed young Steers or Heifers, thereby to improve their Feed, as also to Fat them the cheapest and speediest way.

Observe that when your Calves intended for Breed or otherwise, being grown up to considerable Stature, to break their Wildness, that they may feed the better and become Fat, suffer them to run if possible, in a Pasture adjoining to your Cow-house or Stalls, feeding by hand as they will come to it with good Provender, suffering them to go in and out at pleasure, cleansing their Stalls, keeping them in their Feeding, when housed, asunder with Rails, and if they are Wild, and will not accept of any Provender at your hands, then tie them up and suffer them to fast for ten or a dozen hours, and it will in two or three times so ordering bring them to be very tractable, &c.

If in a dry Year your Pasture be burnt up, or happen to be very scarce, then you may feed them with Tares, Chaff, Clovergrass, Pea Straw, short

Hay or Barly Straw, and you may for the further improving them, give them Lupins, Pease and Chaff mingled together, and in the Spring of the Year, to Recruit them, give the Green Leaves of Oak, Elm, Ash, Holm, Apricocks, Peach, Figg or the Vine.

To make them Fat for the Market, let them run in convenient good Pasture, not too rank nor too bare, and when they come up into their Stalls, which ought to be eight foot wide, to prevent the Stronger hurting the Weaker, give them a Mash of Meal, sifted Bran, Chaff and Grains if they may be had, and so continue to do about eight or nine Weeks, and you will find them in excellent good case, and if it so happen that they refuse their Meat by any failure of Stomach, boil Colwort leaves in Beer, Vinegar, or sower Ale, and it will soon bring them to a good Appetite, observing that they are watered Night and Morning; and if the Weather be extreame Cold, to give them whilst young, warm Water will not be amiss, and by this doing, you will find a quick dispatch with Profit and Advantage.

Directions to chuse your Rams and Ewes for Breed-ers, the way of Manageing them therein, and how the Lambs must be ordered and brought up.

In chusing Rams and Ews, observe that your Ram be long of Body, of a large-Statue, his Belly full and well covered with Wool, his Forehead Broad, Black and Curling, his Horns spreading and turning outward, his Eyes Black and Sparkling, his Pallat and Tongue clear and white.

As for the Ewe let her be deep Bellied, her Wool white and shining soft and Spungy, her Udders great, her Duggs smooth, her Horns white and smooth, her Tail well clad with Wool, her Eyes Black, and Speckled with Gold Colour.

In this manner having considered your Breeders, your Ewe not being under two Years old, nor exceeding four, though she will bear from two to seven, yet after the first two years the Breed will be weak, put them together in moderate good Pasture warm and sweet, and if you find the Ewe averse and not compliable, scatter in the Pasture Onion blades or Knotgrass, and by the licking up any of these, she will be provoked to suffer herself to be Leaped.

As soon as you perceive your Ewes to have conceived, the Ram must be separated from them, lest by attempting to Leap her again she cast untimely: And the best time for this, is, from the tenth of May to the thirteenth of August, and observe that if the Ewe goes alone, the Thunder is apt to affright her, and the general time of her going is about five Months, or a hundred and sixty days at the farthest, bringing frequently two at a time and sometimes more, as three, four, or five: and in her Yeaning, she must be carefully looked to, lest she or the Lamb perish through weakness or unseasonable Weather, and many times the Crows watching their Casting, will fall upon the Lamb and destroy it.

The Lamb being Cast and well, set it upon its Legs and guide it to the Teat of its Dam, causing it to take it by wetting it with Milk, having milked out the first curdled Milk before you so do, and if he chance to trifle with the Teat as regards
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less of it, anoint his Lips with sweet Butter or Hogs Grease, and if his proper Dam chance to die, then must you put him to another that is full of Milk, and when about ten days old, you perceive your Lambs to grow wanton, you must tie them to little Stakes in your Pens, least by too much frisking they grow Lean or hurt one another, Suckling them Morning and Evening, and as they wax stronger, feed them with Milk and Bran, sweet Grass, Clover, young Boughs, giving them a little Salt in their Water, and when they are Weaned, which may be done at two Months, feed them high to prevent their pining after their Dams, and Geld them for Weathers at ten Weeks, ever observing for a Ram Lamb, to keep one where the Ewe has two of the kind, &c.

The best Pasture for causing Sheep to thrive, is that which has been turned up, and is laid down fallow, being coaled with young fresh Grass and dry, &c.

The Names of all Market-Towns in all Counties in *England* and *Wales*, and the Day of the Week on which they are kept.

M. for *Munday*, *T.* for *Tuesday*, *W.* for *Wednesday*, *Th.* for *Thursday*, *F.* for *Friday*, *S.* for *Saturday*.

Market-Towns in *England*.

Bark-shire.

Abbingdon. *M.* and *F.*
 Wallingford. *T.* and *F.*
 Faringdon. *T.*
 Okingham. *T.*
 Maiden-head. *W.*
 Hungerford. *W.*
 East-Eslelg. *W.*
 Newbury. *Th.*
 New Windsor. *S.*
 Wanting. *S.*
 Reading. *S.*
 Lainborn.

Bedford-shire.

Luton. *M.*
 Bedford. *T.* and *S.*
 Leighton. *T.*
 Biggleworth. *T.*
 Dunstable. *W.*
 Amptbil. *Th.*
 Woburn. *F.*
 Shefford. *F.*
 Tuddington. *S.*
 Patton. *S.*

Buckingham-shire.

Oulney. *M.*
 Amersham. *T.*
 Colebrook. *W.*
 Chesham. *W.*
 Winslow. *Th.*
 Wendover. *Th.*
 Beckonsfield. *Th.*
 Stony-Stratford. *F.*
 Ivingo. *F.*
 High Wickham. *F.*
 Buckingham. *S.*
 Newport. *S.*
 Alisbury. *S.*
 Risborough. *S.*
 Great Marlow. *S.*
 Cambridge-shire.
 New Market. *T.*
 Caxton. *T.*
 Royston. *W.*
 Linton. *Th.*
 March. *F.*
 Cambrigde. *S.*
 Wisbich. *S.*
 Ely. *S.*

Cheshire

Cheshire.

Malpas. M.
 Maxfield. M.
 Altrincham. T.
 Frodsham. W.
 Sambach. Th.
 Northwich. F.
 Stockport. F.
 Nantwich. S.
 Middlewich. S.
 Congleton. S.
 Knutsford. S.
 Westchester. W. and S.
 Tarvin. S.

Cornwal.

Stratton. T.
 St. Columb. Th.
 Falmouth. Th.
 Market-Few. Th.
 Penzance. Th.
 St. Germans. F.
 Camelford. F.
 Liffithiel. F.
 Foy. S.
 Padstow. S.
 Grampond. S.
 Tregnye. S.
 Helston. S.
 Launston. S.
 Liskard. S.
 Bodman. S.
 Truroe. W. and S.
 St. Joes. W. and F.
 Benrin. W. F. and S.
 East-Looe.
 Saltash.

Cumberland.

Cockermouth. M.
 Wigton. T.
 Brampton. T.
 Perith. T.
 Bootle. W.
 White-haven. Th.
 Ireby. Th.
 Kirk-Swæld.
 Longtown. Th.
 Aston-Moor. S.
 Carlisle. S.
 Egremont. S.
 Ravenglas. S.
 Keswick. S.
 Alleyholm. S.
 Derby-shire.
 Alfreton. M.
 Bakewell. M.
 Wirksworth. T.
 Tideswal. W.
 Dronfield. Th.
 Derby. F.
 Bolsover. F.
 Chesterfield. S.
 Ashborn. S.
 Drawfield.
 Devonshire.
 Bediford. T.
 Tiverton. T.
 Ottory. T.
 Dodbrook. W.
 Newton-Abbey. W.
 Medbury. Th.
 Chun ley-Bow. Th.
 Collison. Th.

Har-

Harburly. F.
 Barnstable. F.
 Dartmouth. F.
 Kings-Bridge. S.
 Plimpton. S.
 Totness. S.
 Ashburnton. S.
 Chidley. S.
 Morton. S.
 Okehampton. S.
 Tavestock. S.
 Houlsworth. S.
 Great Torrington. S.
 South Molton. S.
 Columpton. S.
 Crediton. S.
 Honiton. S.
 Axminster. S.
 Fsimpton. S.
 Plymouth. M. and Th.
 Exeter. W. and F.
 Ilforcomb.
 Bradnidge.
 Sidmouth.
 Dorsetshire.
 Middleton. M.
 Corn-abbas. W.
 Cranborn. W.
 Abbots-bury. Th.
 Corfe Castle. Th.
 Sturminster. Th.
 Frampton. Th.
 Wamborn Min. F.
 Dorchester. W.
 Shaftsbury. W.
 Blanford. W.

Warham. W.
 Pool. M. and Th.
 Weymouth. T. and F.
 Melcum Regis. T. and F.
 Sherbourn. Th. and S.
 Bird-port.
 Lime.
 Bemster.
 Everstwit.
 Durham.
 Darlington. M.
 Barnard Castle. W.
 Bishop Auckland. Th.
 Sunderland. F.
 Durham. S.
 Stainthorp.
 Essex.
 Harwich. T.
 Manytree. T.
 Billericay. T.
 Waltham Abbey. T.
 Braintree. W.
 Rumford. W.
 Brentwood. Th.
 Haulstead. F.
 Thaksted. F.
 Chelmsford. F.
 Colchester. S.
 Maldon. S.
 Cogshal. S.
 Walden. S.
 Dunmore. S.
 Hatfield. S.
 Raleigh. S.
 Hornden. S.
 Barkin. S.

Cbeeping Onger. S.
 Epping. F.
 Gloucestershire.
 Dean mag. M.
 Wickware. M.
 Pariswick. T.
 Minchinghampton. T.
 Horton. T.
 Marshfield. T.
 Letchlad. T.
 Campden. W.
 Blackley. W.
 Tedbury. W.
 Stow on the Wold.
 Cheltenham. Th.
 Dursley. Th.
 Chiping Sudbury. Th.
 Fair-Ford. Th.
 Newent. F.
 Newham. F.
 Stroud. F.
 Wooton-underedg. F.
 Tewksbury. W. and S.
 Winchcomb. S.
 Leonards Stanley. S.
 Thornbury. S.
 Cirencester. M. and F.
 Bristol. W. and S.
 Gloucester. T. and S.
 Hantshire.
 Kingsclere. T.
 Basingstoke. W.
 Ringwood. W.
 Alceston. Th.
 Petersfield.
 Alton.

Odiam.
 Andover.
 Ramsey.
 Lamington.
 Newport in the Isle of
 Wight. W. and S.
 Portsmouth. Th. and S.
 Winchester. W. and S.
 Christ-Church.
 White-Church.
 Southampton. T. and F.
 Hartfordshire.
 Barnet. M.
 Barkhamsted. M.
 Buntingford. M.
 Watford. T.
 Ware. T.
 Hitching. T.
 Sabsworth. W.
 Hempsted. Th.
 Hatfield. Th.
 Hodsdon. Th.
 Bishop-Storford. Th.
 Baldock. Th.
 Stevenedge. S.
 Tring. S.
 Stondon. S.
 Hertford. S.
 St. Albans. S.
 Rickmansworth. S.
 Herefordshire.
 Bramyard. M.
 Pembridge. T.
 Lidbury. T.
 Kyneton. W.
 Webley. Th.

Roffe. Th.
 Lemster. F.
 Hereford. W. F. S.
 Huntingdonshire.
 St. Ives. M.
 Taxley. T.
 Ramsey. W.
 St. Neots. Th.
 Kimbolton. F.
 Huntingdon. S.
 Kent.
 Eltham. M.
 Wrotham. T.
 Lenham. T.
 St. Mary Cray. W.
 Westram. W.
 Wye. Th.
 Rumney. Th.
 Lydd. Th.
 Foxton. Th.
 Bromley. Th.
 Maidstone. Th.
 Rochester. F.
 Tunbridge. F.
 Tenderden. F.
 Smarden. F.
 Woolwich. F.
 Malinge. S.
 Milton. S.
 Crainbrook. S.
 Hyth. S.
 Bartsford. S.
 Sevenoke. S.
 Gravesend. W. and S.
 Feversham. W. and S.
 Canterbury. W. and S.

Dover. W. and S.
 Sandwich. W. and S.
 Goudhurst.
 Appledore.
 Lancashire.
 Boulton. M.
 Blackburn. M.
 Poulton. M.
 Cartmil. M.
 Hornby. M.
 Haws-Head. M.
 Rochdale. T.
 Charley. T.
 Ormskirk. T.
 Kirkham. T.
 Prescott. T.
 Hossington. W.
 Coln. W.
 Warrington. W.
 Bury. Th.
 Gastinge. Th.
 Ulverstone. Th.
 Lancaster. S.
 Manchester. S.
 Clitheroe. S.
 Liverpool. S.
 Darlton. S.
 Preston. W. F. S.
 Wigan. M. and F.
 Leigh.
 Great-Eccleston.
 Leicestershire.
 Hinckley. M.
 Mount-Sorrel. M.
 Melton-Mowbray. T.
 Harborough. T.

Bosworth. W.
 Longborough. Th.
 Waltham Woul. Th.
 Hallaton. Th.
 Lutterworth. Th.
 Billesden. F.
 Leicester. S.
 Ashby de la Zouch. S.
 Lincolnshire.
 Barton. M.
 Castor. alias Spilsby. M.
 Salsby. M.
 Mar. Stanton. M.
 Sleaford. M.
 Gainsbury. T.
 Barton. T.
 Market-Rason. T.
 Bulkingbrook. T.
 Spalding. T.
 Alford. T.
 Great Grimsby. W.
 Binbrook. W.
 Glamford. Th.
 Burgh. Th.
 Market-Deeping. Th.
 Folstincham. Th.
 Holbich. Th.
 Wragby. Th.
 Naverby. Th.
 Lincoln. F.
 Tatershal. F.
 Kirton. S.
 Thoncaster. S.
 Waynfleet. S.
 Horn-castle. S.
 Bourn. S.

Grantham. S.
 Demington. S.
 Stamford. M. and F.
 Lowthe. W. and S.
 Boston. W. and S.
 Saltfleet.
 Croyland.
 Barmel.
 Middlesex.
 Brainford. T.
 Edware. Th.
 Uxbridge. To.
 Stanes. F.
 London. M. W. F. S.
 Westmin. M. W. F. S.
 Enfield. S.
 Norfolk.
 East Harling. T.
 Foulsham. T.
 Caston. T.
 Harlston. W.
 Watton. W.
 Attlebury. Th.
 Fakingham. Th.
 N. Walsham. Th.
 Dis. F.
 Wymondham. F.
 E. Dereham. F.
 Suetsham. F.
 Walsingham. F.
 Tarmouth. S.
 Thetford. S.
 Hingham. S.
 New Bakingham.
 Swaseham. S.
 Downham. S.

Holt. S.
 Burnham. Mar. S.
 Cromar. S.
 Repham. S.
 Alesham. S.
 Warsted. S.
 Secby, every second
 Monday.
 Lyn. T. and S.
 Norwich. W. F. S.
 Attlebury.
 South Wold.
 Winfield.
 Northamptonshire.
 Rothwel. M.
 Thrapston. T.
 Tonchester. T.
 Kings Cliff. T.
 Wellingborough. W.
 Brackley. W.
 Daventry. W.
 Kettering. F.
 Northampton. S.
 Peterborough. S.
 Oundle. S.
 Higham Ferris.
 Rockingham.
 Northumberland.
 Hexam. T.
 Morpeth. W.
 Weller. Th.
 Alrewick. S.
 Barwick. S.
 New-Castle. T. and S.
 Oxfordshire.
 Woodstock. T.

Tame. T.
 Bampton. W.
 Chipington. W.
 Witney. Th.
 Banbury. Th.
 Henley. Th.
 Burchester. F.
 Burford. S.
 Deddington. S.
 Watlington. S.
 Oxford. W. and S.
 Bister.
 Fairford.
 Coleford.
 Rutland-shire.
 Uppingham. W.
 Okenham. S.
 Shropshire.
 Oswestry. M.
 Great Wenlock. M.
 Ludlow. M.
 Elsemere. T.
 Shipton. T.
 Braiton. W.
 Stretton. Th.
 Wem. Th.
 Widington. Th.
 Bishop-Castle. F.
 Whitchurch. F.
 Bridgenorth. S.
 Newport. S.
 Shrewsbury. W. Th. S.
 Somersetshire.
 Somerton. M.
 Chard. M.
 Glassenbury. T.

Widescomb. T.
 Pensford. T.
 Winton. T.
 N. Petherton. T.
 Wincaunton. W.
 Ilchester. W.
 Fromselwood. W.
 Axebridge. Th.
 St. Petherton. Th.
 Wellington. Th.
 Bridgewater. Th.
 Canesham. Th.
 Shepton-Mallet. F.
 Teovil. F.
 Dunster. F.
 Winton. S.
 Langport. S.
 Crookhorn. S.
 Ilminster. S.
 Watchet. S.
 Dalverton. S.
 N. Cinry. T. and S.
 Taunton. W. and S.
 Bristol. W. and S.
 Bath. W. and S.
 Wells. W. and S.
 Philips Norton.
 Staffordshire.
 New-Castle under
 Line. M.
 Stow. T.
 Bettles. T.
 Radgets Browleg. T.
 Tutbury. S.
 Walsal. T.
 Ridgley. T.

Pancridge. T.
 Brewood. T.
 Leek. W.
 Wolverhampton. W.
 Uttoxiter. W.
 Chickly. Th.
 Burton on Trent. Th.
 Eccleshal. F.
 Stafford. S.
 Litchfield. T. and F.
 Tamworth.
 Suffolk.
 Orford. M.
 Fadleigh. M.
 Lavenham. T.
 Mendlesham. T.
 Halesworth. T.
 Haveril. W.
 Bildeston. W.
 Needham. W.
 Woodbridge. W.
 Leystoff. W.
 Bury. W.
 Stow-Market. Th.
 Tansdale. Th.
 Saxmundham. Th.
 Sowley. Th.
 Bungay. Th.
 New-market. Th.
 Ikesworth. F.
 Maldenhal. F.
 Clare. F.
 Neyland. F.
 Debenham. F.
 Sudbury. S.
 Aye. S.

Framglingham. S.
 Aldborough. S.
 Dunwich. S.
 Beckles. S.
 Ipswich. W. F. and S.
 Newland.

Surrey.
 Rygate. T.
 Darking. Th.
 Farnham. Th.
 Croydon. S.
 Kingston. S.
 Gifford. S.
 Ewel.

Southwark. M W. F. S.
 Suffex.

Petworth. W.
 Stevington. W.
 Steneinge. W.
 Midhurst. Th.
 Bright Helmiston. Th.
 East Grinstead. Th.

Sattel. Th.
 Coxfield. F.
 Horsbam. S.
 Lewes. S.
 Chichester. S.
 Arundel. W. and S.
 Rye. W. and S.
 Hastings. W. and S.
 Tarring.

Warwickshire.
 Henley. M.
 Southam. M.
 Sutton Cosfield. M.
 Alcester. T.

Symeton. T.
 Atherston. T.
 Coleshil. W.
 Stratford. Th.
 Bermingham. Th.
 Coventry. F.
 Warwick. S.
 Shipton. S.
 Rugby. S.
 Nun-Eaton. S.
 Tamworth. S.

Westmoreland.
 Burton. T.
 Ambleside. W.
 Burgh. W.
 Orton. W.

Kerby Laundale. Th.
 Kerby Stephen. F.
 Kendal. S.
 Appleby. S.
 Fardondike.

Wiltshire.
 Bradford. M.
 Sundon. M.
 Swyndon. M.
 Calne. T.
 Ashburn T.
 Wilton. W.

Lavington. W.
 Highworth. W.
 Hindon. Th.
 Devizes. Th.
 Wooton-Basset. Th.
 Dunston. F.
 Amersbury. F.
 Westbury. F.

Warminster. S.
 Trowbridge. S.
 Chipnam. S.
 Marlborough. S.
 Malmsbury. S.
 Creeklad. S.
 Salisbury. T. and S.
 Mere.

Marmister.

Worcestershire.

Evesham. M.
 Parshore. T.
 Bromesgrove. T.
 Fenbury. T.
 Upton. T.
 Kederminster. Th.
 Shipton. F.
 Droitwich. F.
 Sturbridge. F.
 Bewdley. S.

Worcester. W. F. and S. Pickering. M.

Yorkshire.

EAST RIDING.

Wigton. W.
 Kilham. Th.
 Headon. S.
 Bridlington. S.
 Howder. S.
 Packlington. S.
 Hull. T. and S.
 Beverly. W. and S.

WEST RIDING.

Rotherham. M.
 Selby. M.
 Otley. T.
 Settle. T.
 Sheffield. T.

Barnsby. W.
 Knaresborough. W.
 Halifax. Th.
 Bradforth. Th.
 Wetherby. Th.
 Tadcaster. Th.
 Rippon. Th.
 Snathe. F.
 Ripley. F.
 Tickly. S.
 Bantrey. S.
 Doncaster. S.
 Sherborn. S.
 Pontefract. S.
 Borough Brig. S.
 Skipton. S.
 Leeds. T. and S.
 Wakefield. Th. and F.
 Thorne.

NORTH RIDING

Gisborough. M.
 Thruske. M.
 Beda. T.
 Masham. T.
 Kerby-moreside. W.
 North-Allerton. W.
 Abberforth. W.
 Scarborough. Th.
 Tarrum. Th.
 Malton. S.
 Helmley. S.
 Whitbey. S.
 Stokesly. S.
 Richmond. S.
 York. Th. and S.
 Askridge.

Marham

Market-Towns in Wales.

Anglesey.
 Newbury. T.
 Barmar. W.
 Brecknockshire.
 Hay. M.
 Cocomel. Th.
 Bealsh. M. and S.
 Brecknock. W. and S.
 Cardiganhire.
 Aberysthway. M.
 Lanbedar. T.
 Tregeron. Th.
 Cardigan. S.
 Carnarvanhire.
 Bangor. W.
 Krekych. W.
 Palbely. W.
 Alberconway. F.
 Caernarvan. S.
 Newin. S.
 Carmarthenhire.
 Kidwelly. T.
 Lanelly. T.
 Landilmawre. T.
 Langadoke. Th.
 New-Castle. F.
 Lancharne. F.
 Carmarthen. W. and S.
 Lanycodissy. W. and S.
 Denbyshire.
 Rutben. M.

Lanrost. T.
 Denbigh. W.
 Wrexham. M. and Th.
 Flintshire.
 Cajerwise. T.
 St. Asaph. S.
 Holy-Well. S.
 Glamorganshire.
 Cowbridge. T.
 Caerpbilly. Th.
 Powrife. Th.
 Lintressent. F.
 Bridgend. S.
 Neath. S.
 Cardiffe. W. and S.
 Swansea. W.
 Glamorgan. S.
 Merionethshire.
 Belgele. T.
 Harlech. S.
 Bala. S.
 Monmouthshire.
 Abergavenny. T.
 Caerlyon. Th.
 Monmouth. S.
 Chepstow. S.
 Newport. S.
 Port-Pool. S.
 Uske. M. and F.
 Montgomeryshire.
 Welshpool. M.

Macby

Machynelth. M.
Newtower. T.
Montgomery. Th.
Llanvilling. Th.
Llanidloes. S.
Anchor-Pool.
Long Lymore.
Pembrookshire.
Kitgarven. W.
Nowbeth. W.

Fishgard. F.
Pembrooke. S.
Newport. S.
Wiston. S.
Haverford. T. and S.
Tenby. W. and S.
Radnorshire.
New Radnor. Th.
Knighton. Th.
Prestaine. S.

Barkshire, affords Corn, Sheep and VVool.
Bedfordshire, affords Cattel, Corn, Butter, Cheese and Roultry.
Buckinghamshire, affords VVood, Corn, Cattel, VVool and Bone-lace.
Cambridgeshire, affords Cattel, Corn, Butter, Cheese, Saffron and Malt.
Cheshire, affords Cattel, Corn, Cheese, Fowl, Fish, Sheep, Salt and Millstones.
Cornwal, affords Copper, Tin, Fish and Fowl.
Cumberland, affords Fish, Fowl, Sheep, Copper, Cloth and Coals.
Derbyshire, affords Coal, Iron, Lead, Millstones, Marble and Freestone.
Devonshire, affords Serges, Kersies, Tin, Lead and Bone-lace.
Dorsetshire, affords VVood, Corn, Sheep, Cattel and Cloth.
Durham, affords Fish, Coals, Lead and Iron.
Essex, affords Saffron, Oysters, Hops, Stuffs, Calves and Cloth.

Glou-

Gloucestershire, affords chiefly Cheese, Timber, Corn, Syder, Perry, Steel and VVool.

Hampshire, affords Iron, Corn, Cattel, VVool, Kervies and Honey.

Hartfordshire, affords chiefly Barly, Malt and VVheat.

Herefordshire, affords Corn, Syder, VVood, Sheep and VVool.

Huntingtonshire, affords Corn, Cattel and VVool.

Kent, affords Pippins, Cherries, Oyle's and Corn.

Lancashire, affords Cattel, Fish, Coals, Fowl and Flax.

Liecestershire, affords Cattel, Corn and VVool.

Lincolnshire, affords Cattel, Fish, Fowl, Horses, Sheep and VVool.

Middlesex, affords Corn, Cattel and Fruit.

London, affords all Commodities in General, both by Sea and Land.

Norfolk, affords Stockings, Stuffs, VVool, Sheep, Corn, Fish and Coneys.

Northamptonshire, affords Sheep, Corn, Cloth, Shoes, VVood and Pigeons.

Northumberland, affords Fish, Fowl, Coals and Salt.

Nottinghamshire, affords Pit Coal, Fish, VVood, Corn, Liquorice and Fowl, Malt and good Ale.

Oxfordshire, affords VVood, Cattel, Corn, Fruit and Maltr.

Rutlandshire, affords Cattel, Corn, VVool and VVood.

Shropshire, affords VVood, VVheat, Barly, Cattel and Coal.

Somersetshire, affords Lead, Corn, Cattel, Broad-Cloth and Bristol Stones.

Staffordshire, affords Lead, Iron, Copper, Alabaſter and Coal.

Suffolk, affords Butter, Cheese, Linnen and VVoolen Cloth.

Surrey

Surrey, affords Corn, Fuller's Earth and Box.
 Sussex, affords Corn, VVood, VVool, Iron and Malt.
 Warwickshire, affords Corn, VVood, VVool, Cattell,
 Iron, Knives, Malt and Cheese.
 Westmoreland, affords chiefly Cloth.
 Wiltshire, affords Sheep, VVool, VVood and Cloth.
 Worcestershire, Syder, Salt, Perry and Hops.
 Yorkshire, affords Corn, Cattell, Cloth, Spurs,
 VVool, Fish and Fowl.

Counties in Wales.

Isle of Anglesey, affords Cattell chiefly.
 Brecknockshire, affords Fish, Cattell, Cotton and
 Corp.
 Cardiganshire, affords Fish, Fowl, Cattell, Corn and
 Lead.
 Caermarthenshire, affords Salmon, Cattell, Corn
 and Coals.
 Carnarvanshire, Sheep, Cattell, Fish and Fowl.
 Denbighshire, Coals, Sheep, Goats and Mountains.
 Flintshire, Coal, Lead and Honey, Cheese and Butter.
 Glamorganshire, Sheep, Corn and Cattell.
 Merionethshire, Fish, Fowl, Sheep and Cotton.
 Monmouthshire, Sheep, Corn and Cattell.
 Montgomeryshire, Horses chiefly.
 Pembrookshire, affords Fish, Fowl and Coal.
 Radnorshire, affords Cheese and Horses chiefly.

Reader,

Temperance and Sobriety, is so highly commendable, and so absolutely necessary, that I never expect to see a Reformation, or Religion to Flourish in this Nation, till this is practised, and excess of Meat and Drink forborn: Therefore for the Love of God, Excite and Stir up one another to this Practise. Set your Pens at work to give it its just Commendation, and shew a good Example your self: I mean Practise it, avoid many sorts of Dishes of Meat at Feasts, and also divers sorts of Drinks; by this means your Friends will receive nourishment, and return home fitter for the Service of God; what an abominable Custom is at this time practised in this Nation, that Men cannot partake of their Friends kindness they say, but you make them Eat and Drink to Excess, even to the Ruine of Body and Soul too? Therefore for Gods sake and your own, break this wicked Custom, and return to this your Duty and Happiness. This Vertue brings long Life and Health, it wonderfully conduces to the attainment of Wisdom, to the exercise of Contemplation, Prayer and Devotion, and to the Preservation of Chastity and other Vertues, and this with marvellous Ease and great Consolation: Therefore seeing that Holy Sobriety doth bring with it the good things, belonging to both parts of a Man: I thought fit to write this short Treatise in the Commendation thereof.

A Right Course of Preserving Health.

Divers have written on this Subject, but they charge men with so many Rules, so much Observation and Caution, about quantity and quality of Meats and Drinks, about Sleep, Air, Exercise, Blood-letting, Purging and the like, that it makes it perfect Slavery to perform what they enjoy: And men on the other hand will please their own mind, and Eat of every thing they best like, to their fill; so that neither Precepts nor Observations signifie any thing at all for matter of benefit. Hereupon they bid adieu to all Physicians or Counsel, and leave all to Nature; Eating perhaps two or three times a day, without restraint in measure or quality of Foods, but as their Appetite leads them on, so fall to business instantly; neither can they be perswaded to Purge at fitting Seasons, or before Diseases oppose them, supposing all well when they feel nothing to the contrary: Hereupon their Bodies in time are filled with ill Humours, which are increased by length of time, and become putrified and of a malignant temper, so that upon every light occasion of Heat or Cold, Wind or Weather, extraordinary Labour, or any other Excess, they are inflamed, and break out into mortal Sicknes and Diseases. Many People beside my self have found benefit by the Observations following, which consists in a *Right ordering the Dyet, and in a certain Moderation of our Meat and Drink*; such a moderation I mean, as brings Strength and Vigour both to Mind and Body. So that what is here intended, will furnish Religious Persons with such

a way, and manner of Living, that they may with more Ease, Cheerfulness and Alacrity, apply themselves to the Service of the *Great God*, for it is scarcely to be believed, what Alacrity and inward Consolation they find that addict themselves to Sobriety.

What is meant by a Siber Life, and what is a fit measure of Meat and Drink.

I call that a *Siber Life* or *Dyet*, which sets bounds both to Meat and Drink, so that a man must not Eat nor Drink more than the Constitution of his Body allows, with references to the services of the Mind, and this I term an Orderly, Regular and Temperate Life or Diet, this will also reach unto Care in ordering all other things, such as Immoderate Heat or Cold, overmuch Labour and the like, through Excess whereof there grows any Inconveniency in Body, Health, or disturbance in the Operation of the Mind.

Now this measure is different, according to the diversity of Constitutions and Ages. For one kind of proportion belongs to Youth, another to Consistency, a third to Old-Age; the Whole and the Sick have also their several measures, as also the Phlegmatick and the Cholerick, because that in these Constitutions, the Nature and Temper of the Stomach is very different: Now the measure of the Food, ought to be exactly proportioned as near as may be, to the quality and Condition of the Stomach; and that measure is exactly proportioned, which the Stomach hath such power and mastery over, as it can perfectly concoct and digest in the midst of any Employments, either of

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Body

Body or Mind, and which withall sufficeth to the due nourishment of the Body. *I say in the midst of any Employment of Mind or Body*, because that a greater measure is requisite to him, that is occupied in Bodily Labour and continually exercising the Faculties of the Body, than to him that is alwayes in Studies, Meditation, and other like Exercise of the Mind : For half so much commonly serves their turn, who are imployed in Study and Affairs of the mind, as they that apply themselves to Bodily exercise, tho equal Age and Temper might otherwise perhaps require an equality in both their Dyets.

Now the difficulty lies in finding out this measure, the non-observance whereof causes Catarhs, Coughs, Headach, pains in the Stomach, Fever and the like, which many People will hardly believe, but lay the fault on Wines, ill Air, Watchings, too much pains taking, and other like outward causes; but questionless they are in the wrong, for its a want of a due measure in Eating and Drinking, that causes these before named Distempers; and its also impossible that any one certain measure should be found proportionable, to all sorts of different Complexions and Stomachs, so that what is reasonable to a Young and Strong Body, is twice too much for an Old or Infirm Person.

The Allowance then for all, is to keep within the bounds of Temperance, for whatsoever exceeds this measure is to be accounted Vice, be it on what occasion it will, whether of Marriage, Feasting, or any thing else whatever; now that is alwayes Excess, which proves more in quantity than the Stomach can perfectly digest, without leaving any Crudities behind.

Rules for finding out the Right Measure.

The first Rule is, if thou dost usually take as much Food at Meals, as thou art thereby made unfit for the Duties and Offices belonging to the mind; such as are Studies of Learning, Prayer and the like, its evident thou dost exceed measure. So that whenever so much Food is taken, as proves of any Remarkable offence or hinderance, to the Operation of the Superior Faculty, to wit, of the Senses, Imagination, the Understanding or Memory, then it is a sign the fitting measure is exceeded: For they who follow a sober Course of Life, are as ready for all Services and Employments of the Mind, after their Meats as before.

The second Rule is, if after Meat and Drink thou findest a certain kind of Dullness, Heaviness, Sloathful weariness, whereas before thou wast quick and lightsome; its a sign thou hast exceeded the fitting measure, except it come to pass by Sickness, or the reliques of some former Disease. For Meat and Drink ought to refresh the Body, and make it more Cheerful, and no ways to burden or oppress it. They therefore that find their Constitution to be such, as they feel oppression after Meals, ought to make abatement of their daily allowance, having first used diligent Consideration, whether this Inconveniency arise from the Abundance of their Meat and Drink, or both together; and when they have found out where the Error lies, its by degrees to be amended, till the matter be brought to that pass, that there be no

more feeling of any such Inconveniency. Therefore if a man desires to be alwayes quick, apt and ready to motion, and every other use of his Senses, these Humours are to be lessened by abatement of Diet, so that the Spirits may have their free Passage, through all parts of the Body, and the Mind may find them always ready to every motion, and Service of the Body,

The third Rule is, do not pass immediatly from a disordered kind of Life, to a strict and precise course, but do it by little and little; abating from that quantity we had been accustomed to, till at last we come to a just measure, which doth not at all oppress the Body, nor offend and hinder the Operations of the Mind: This is the opinion of all Physicians, that its dangerous to be driven off forcibly from that which a man hath been long accustomed too; but we must break off old usages by degrees, and not all at once, going backward step to step, as we grow on toward them, so the alteration will be less difficult in performance.

The fourth Rule is, that though there cannot be a just quantity set for all, by reason of the great difference of Age, Strength and other Dispositions in Men, and also in respect to the great diversity in the Nature, and quality of several sorts of Food; yet I think for those that are stricken in Years, and those of weak Complexions, thirteen or fourteen ounces of Food a day should be enough, accounting in to this proportion, Bread, Flesh, Eggs, and all other sorts of Victuals; and about as many ounces of Drink would

would suffice ; this is to be understood of those who use but little Exercise of Body, and are altogether addicted to Study and the like.

I could instance divers that have observed this measure, that have lived to an extream old Age, that have passed their Lives only with Water, Bread, Pulse, Herbs or Fruits, about sixteen ounces of Water, and sixteen ounces of Bread and Herbs : How much more then, may seven ounces of Bread and seven ounces of other choise Victuals suffice, which yeilds double the Nutriment, considering withall, instead of Water which served their turn we now drink Beer or Wine, which yeilds much nutriment.

And altho I speak now of weak Persons, and those that are declining in Years, yet I hold it probable that the aforesaid measure is large enough for the most part, even for those that are in Health, and strong, in the Flower of their Age ; if they be such that give themselves to Study, and the like.

The fifth Rule is, that touching the Quality of the Food, there is no great care to be had : If so be a man is of a healthful Constitution, and find that the Meat he eats does not offend nor harm him, for most sorts of meat agree with healthful Constitutions : If so be right quantity and measure be kept, so that without question a man may live long, and in Health on Bread only, with Milk, Butter and Cheese, Beer or Water ; especially if he has been accustomed from a Child to them, but from all Foods thou findest a prejudice ; abstain, tho the relish and taste be never so well, Of this sort are most fat Meats, which are to be used sparingly, and eaten with store of Bread ;

that the Damage they bring may in part be avoided: And in word all Victuals that breed Damage, to the Constitution of the Body, or Impediment to the functions of the mind, are to be avoided.

The sixth Rule is, beware of Variety of Meats, and such as are daintily Drest, for they prolong the Appetite beyond the satisfaction of Hunger and Thirst: By this means just measure is shut out, and oft times four times the quantity Nature requires is then thrust in by Liquorishness, besides divers meats have different Natures, and oft times contrary; so that it comes to pass, some are sooner digested, other later, which occasions Gripes, Colicks, Stone and many other Distempers.

The seventh Rule is, (1.) That a man withdraw from the View of Feasts and Dainties, that the sight and smell may not excite his Fancy, and entice to Gluttony; for as much as the presence of every object, doth naturally move and work upon the facultie whereunto it appertains: Therefore its much more difficult to restrain the Appetite, when good Cheer is present, than not to desire that which is away. (2.) Imagine the same things whereunto Gluttony allureth us, not to be as they perswades and as outwardly, they appear Good, Pleasant, Savory and Relishing, but filthy, evil favoured and detestable, as indeed after a very little while they prove; for those that give themselves to Delicacies, were it not for the help of outward Perfumes, would be as intolerable through the evil favours, that arises from their Bodies, as dead Carcases are, their Excrements are of most noisome Savour, and all the breathings of
their

their Bodies accompanied with a noisome filthy smell, which those that live Temperately, and on homely Cates the contrary appears: And this the Lord has contrived and ordained, that we may learn to contemn Delicacies, and be content with simple and plain Food, which ought often to be thought upon, by all the Sons and Daughters of Men.

Objections.

Ought not the quantity and quality of meat and Drink to be altered according to the Season of the Year, for dry and hot meat seem more proper for Winter, and moist and cooling for Summer: I answer, we ought so to do, nevertheless not over sumptuously nor precisely, but as occasion serveth; for if opportunity be wanting, there is no great care to be had about it: For if in Winter we find dryer kind of Dyet convenient, you may remedy the matter by encreasing your Stint of Bread, and diminishing your Stint of Drink, and the Contrary in the Summer. The Holy Fathers of Old, seem not to have made any account of all of the Diversity of the Seasons, but kept the same sort of Meat and Drink the whole Year round, and they lived to a great Age.

The next Objection is, whether this measure and Stint which we have prescribed, or any other that Men shall find most meet for them, is to be taken at one Meal or more: The Antients use to make but one Meal, that is at three Afternoon or after Sun set, some think it more convenient for Old Men to make two Meals a Day, dividing

dividing their foresaid measure into two parts, taking seven or eight ounces at Dinner and three or four at Evening, or otherwise as they shall find most convenient, for in these matters Custom bears great sway, and much regard is to be had to the disposition of the Body: If the Stomach abound with Phlegm, make but one Meal a Day, yet if the meat be deferred till Night it will be good to take a small modicum at Noon, which will help to dry up the vitious moisture of the Stomach: If the chief Meal be a Dinner, its not amiss at Night to take some dried Raisins, with Bread or the like.

There are some other Objections, but I think them not worth naming, for observe, we allow all sorts of meats that are agreeable to Nature, and that measure and quantity which is most convenient, and proportionable for the Stomach, and best conducing to Health.

Some may say its not in every Bodies power to observe these Rules, what then must be done to prolong Life? I answer, there is only one, that is every Year twice, that is Autumn and Spring, the Body should be well purged and cleared of all ill Humours, I speak to those that do not use much Exercise, nor ought it to be done by strong Medicines, one upon the Neck of the other, but gently taking the Medicines two or three days together; so they will be easier born, and to much more benefit: For the first day purges the Bowels, the second the Liver, the third the Reins, in which lies the drain of the ill Humours. So that in two or three Years space, these Humours do corrupt and putrify, and cast a man into mortal Infirmities, and are the true ground, why

why Men Dye so much before their time, this danger may in a great necessity be remedied, by Purgings seasonably at least twice a Year: I know many by this means have prolonged their Lives to extream Old Age.

Of the Commodities or Advantages of a Sober Life.

The first benefit is, it frees and preserves from almost all manner of Diseases, for it so tempers the Humours, and maintains them in an equal proportion, that they offend not any way either in quantity or quality: For almost all Diseases proceed from Mens taking more Meat and Drink than Nature requires, or the Stomach can perfectly concoct. Since therefore almost all Diseases proceed from more Food being taken than Nature requires; it follows that he who observes a just measure shall be free from almost all Diseases. Eccles. 37. 31. *Many have perished by Surfeits, but he that is Temperate shall prolong his Life.*

Advantages of a Sober Dyet.

First it armeth against outward causes and Accidents, for they who have their Bodies free and untainted, and the Humours well tempered, are not so easily hurt by Heat or Cold, Labour and the like, as other Men are; but if at any time they are prejudiced, they are much sooner and easier Cured. Furthermore it Arms and Fortifies against the Plague. *Socrates* by this was never touched with it, though oft times it wasted *Athens* where

where he Lived. 2. It mitigateth Innumerable Diseases; causing them to be easily born. 3. It brings not only Health, but long Life to the followers thereof, leading them on to extream Old Age; and when they pass out of this World, their Departure is without any great pain or grief, in as much as they dye by a meer resolution, by observing Sober Dyet. Historians write, that *Paul* the first Hermit Lived one hundred and fifteen Years, *St. Anthony* one hundred and five Years, *Raphnutius* ninetie Years, *James* the Hermite one hundred and four Years, *Simon Stilites* one hundred and nine Years, *St. Epiphanius* one hundred and fifteen Years, *St. Jerome* one hundred Years: Besides this Priviledge belongs not to Saints only, but to others, the *Brackmans* among the *Indians* live exceeding long, and the *Turks* do the same; those that give themselves to Abstinence and Austerity.

Nor do the followers of Temperance only come to extream Old Age, but in their Dying pass away without Sense of Grief, insomuch that the Bond that knits together their Soul and Body is unloosed, not by any Violence to Nature, but by a simple Resolution and Consumption of their Radical Humour: And it fares with them as a Lamp, when the Oil is spent, it goes out of it self. 5. It makes the Body Agil, Lightsome and Fresh to all motion appertaining thereunto: Also it maintains the Senses in their Vigour, their Sight and Hearing is quick, their Tasteing preserv'd, &c.

Another Advantage is, it abates and diminishes the Affections and Passions, especially those of Anger and Melancholy, taking from them their excess and Inordinate Violence: It also preserves the Memory wonderfully; it also helps the Wit and

and understanding. Hence it comes to pass that men given to Abstinence, are Watchful, Circumspect, Provident and of a sound Judgement. It also causes Men to perform Prayer and Contemplation, with great Pleasure and Spiritual Delight. By this the Fathers of Old came to that great measure of Holiness, and Familiarity with God, and were adorned with Gifts of Prophecy and Miracles, and became admirable to all the World; for having their minds set upon God, he vouchsafed to visit them, illuminating them wonderfully as its said. Psal. 34. *They had an Eye unto him and were Lightned, making them Partakers of his Secrets, and Instruments of his miraculous Works*; that the World might know, how acceptable their kind of Life was to God, and be provoked to the imitation of them: Much more might be said, but I must be brief. Sobriety also quenches and allays the Heat of Lust, and procures much Tranquillity both to the Flesh and to the Spirit.

Sobriety extinguisheth all Grief and Trouble by Degrees, though it may be a little irksom at first, for we must not suddenly pass from one extream to another, but gradually by little and little, till we are come to that measure, that there is no more trouble remaining: But the quantity doth justly agree, and answer the Capacity and Strength of the Stomach. 1 Pet. 5. *Be Sober, for Sobriety is not only available, for the overcoming the Temptations of the Flesh, to which the greatest part of the World are subject, but absolutely for all other likewise, and is helpful to every kind of Vertue.* I have treated more largely of this matter, in a Book Intituled, *Notable Things, or, The Way to Save Wealth: Treating, I. Of Sobriety and Temperance*

rance. II. How a man may live well and plentifully for Two Pence a Day. III. One hundred Noble Dishes of Meat, without either Fish, Flesh or Fowl. IV. To make Bread of Roots, Herbs and Leaves of Trees. V. To Brew Excellent and cheap Liquors without Malt or Hops. VI. Notable and cheap things to restore to Health Consumptive, Sick and Languishing People. VII. To cure all sorts of Wounds by Poultices only. VIII. A new way for the right ordering and curing of Cattel. IX. To make Shoe Leather last longer than usual. X. Beautifie Shoes, and keep them from Wet, and preserve them. XI. To make Coals spend much longer than usual. XII. To save Soap in washing of Linnen. XIII. To Dress Hatts. XIV. To make Powders for the Hair. XV. To make Ink Powders, and all sorts of Inks. XVI. To make Coffee of Horse Beans. XVII. To make Sealing Wax of all sorts. XVIII. To know whether Gold or Silver Coin be good. XIX. To destroy all sorts of Vermin. XX. To make right Spirit of Scurvy-Grass. XXI. To feed Horses without Hay, Grass or Corn. XXII. To save Candles, with divers other Notable Things.

Of Dreams.

1. By Dreams, the Natural Temperament and Complection, and the secret Diseases of Persons, are as soon or sooner found out, than by any outward Signs.

2. By Dreams, scarce any thing discovers the secret Bent of our Minds and Inclinations to Vice and Vertue, these Nocturnal Sallies discover Pride, Covetousness, Sensuality or the like, more
free

free and undisguised than when we are awake.
 3. Dreams are the clearest Natural Arguments of the Immortality of the Soul, as also one of the usual ways that God revealed himself by, of Old, to Holy Men: Its also one promise, that under the Gospel Dispensation their Young Men should see Visions, and their Old Men dream Dreams. Therefore whosoever will consider, what is here written in short, may find some remarkable cause, to consider, that such a Treatise is not altogether useless.

Of Dreams Astral and Complexional.

Dreams are nothing else but the Apprehensions of the Fancy, when the Senses are asleep: Now the Apprehension of the Fancy, is conformable to the Disposition of the Body, and to the Humours that are predominant therein.

And hence it comes to pass, that Cholerick Persons Dream of Fires, Burnings, Wars and Slaughter, Anger, or that they use some Violent Motion, that they meet Bears, Dogs, Lyons, &c. and are in danger to be hurt.

Melancholy Persons Dream of Darkeness, Funerals, Sepulchres, Hobgoblins, Runnings away, Pits, Oppressed with Poverty, Confined to some close Dungeon, left in a Wilderness and the like.

The Phlegmatick Dream of Rains, Lakes, Rivers, Innundations, Drowning, Shipwracks, &c.

The Sanguine Dream of merry Company, Musick, Persons fine and Beautiful and obliging, Banquets Flying, and Love matters. As these several Humours are more or less mixed, or prevailing in Mens

Constitutions, so their common ordinary Dream, will be diversified accordingly.

Sometimes Dreams are the effects of the Planets Influences, and carry with them the Resemblance of that Planet, from whence they proceed. As

1. If the Saturnine property carry the upper Dominion in Earthy Signs, then those Dreams are Dull, Sad, Heavy, Frightful and Filled with Fear and Sorrow.

2. If *Mars* or the Martial fierce Fire, have the chief Government: then Dreams are Fiery, filled with Wrath, Passion, Fear and Trembling, Amazing and Affrighting, causing the Person often to awake, as also his Limbs to tremble for fear.

3. If *Jupiter* or the Jovial Nature predominate, then Dreams are more Mild, Grave and Moderate.

4. If *Venus* rule the Complexion, Dreams are pleasant and delightful.

5. If *Mercury* rule, Dreams are mixt and oft-times confused.

6. If *Sol* rule, Dreams will be of great Light, Honour and Dignity, and of Splendid things.

7. If the *Moon* predominates, Dreams are unconstant, mixed with Truth and Falshood, and Confused.

Now if you turn your Mind inward, and so learn to know your selves, you might in great measure know from what Root, and property of Nature each Dream proceeds, and takes its Birth; and so consequently know your own Complexion, and also what Principle or quality, Good or Evil, does carry the upper Dominion in you, so that their would be much Teachableness in Dreams,

as they are derived from, and shew what Property of the Seven Planets have Dominion or Rule in the Soul.

Dreams Prophetical.

Dreams are also a kind of Prophetical Revelation of a Divine Power unto the Soul; and this sublime State of the Mind is much advanced or depressed by Temperance or Intemperance, Virtue or Vice : It follows that the first step to all true Wisdom is the Fear of the Lord, which teaches all People Sobriety, Temperance and Cleanliness. Therefore all that are desirous to be Capable of Communications with Good Angels and Spirits, and to receive true and profitable Dreams, must be chastly and devoutly disposed, to observe Temperance in Meat and Drink, for Surplusage dulls and beclouds the Intellectual Powers of Nature, so that the Soul cannot communicate with good Angels, nor penetrate into any Celestial thing : But Wisdom, derived and joined to Sobriety and Temperance, fitly disposes Body, Soul and Spirit to a Divine Purity ; therefore let all that would have their Souls and Intellects adopted, for such Divine Converse, keep their Bodies and Spirits pure and unincumbred, and not overwhelmed with Commerce and Affairs of the World and the Flesh ; to which purpose nothing contributes more than Temperance, both in Quantity, Quality, Words and Works, avoiding all irregular Passions, Violence and Oppression, both of Man and Beast. By Sobriety and Temperance, the Antients came to that great Holiness and Familiarity with God, and were adorned with Gifts

of Prophecy and Miracles, and became admirable to all the World ; and he that will come to the highest pitch of Wisdom and Virtue, and in Favour with God and Man, must use the self same way of Abstinence, as Holy Men of old did.

I know there are divers Books written about Dreams by *Aristotle*, *Artimedorus*, *Cardan*, &c. But they have treated so darkly, and at a Random, having no solid Root, or Experience for what they advance, than conjecture and imagination, so that they do but confound the Mind, and perplex it more than before, not one in a thousand being true.

Numerous are the places in Scripture, of frequent Apparition and Communications of good Spirits and Angels, in Dreams and Visions, to Pious and Holy Men in times past, instructing and admonishing them, and revealing Divine Mysteries unto them, but now People say they are ceased, and no such Spiritual assistance is now to be expected, but this is neither founded on Scripture nor Reason ; Its true, its said if an Angel from Heaven Preach another Doctrine, let him be rejected or accursed, for thereby he appears to be an Evil one ; yet this hinders not, but good Spirits may afford us good Offices, and defend us from Assaults and Dangers, and be the Ministers of God, whereby he may be pleased to make more clear revelations of his Secrets, to those that fear him, for God is the same now as he was in former Ages, as the Apostle *Paul* saith, and is near thee, in thy Mouth and in thy Heart ; therefore whatever was common to Holy Men in former Ages, its reasonable to believe it should be continued these latter times, or rather increased, for under the Gospel Dispensation its said, should be more Glorious Discoveries of Divine Knowledge, in that
their

their Sons and their Daughters should Prophecy, their Young Men see Visions, and their Old Men Dream Dreams, and that the Knowledge of the Lord in the latter Days, should cover the Earth as Water covers the Sea: Why then should we reject any of those ways God has formerly vouchsafed most usually to discover his Will, in the Mysteries of his Kingdom to the Sons of Men?

The good Spirits are inflamed with the same Zeal for spreading the Glory of God now as in former days; and the same Charity and Goodwill towards Men, that pursue and seek after Virtue; and we have as much need of their Assistance as they had of Old, why then should we think all intercourse cut off between us and those Blessed Spirits? That evil Angels are daily contriving our eternal Ruin, and that they do by various ways and means, cast stumbling Blocks before us in the way of Piety, and endeavour to seduce us by multitudes of Temptations, is agreed by all Christians; and I desire to know why good Angels are not as diligent to protect us, as the other to debauch and prompt us on to Sin and Wickedness? Among the Antients, if the Spirit of the Lord did but withdraw, they looked on themselves in a sad Condition, as in the Case of *Saul* and others, and must we be exposed according to these Men, to all the Rage and subtilty of Evil Spirits, without any Assistance of good Angels, which our Fore Fathers so plentifully enjoyed?

But, if we by Virtuous Lives, prepare and fit our selves, for the Converse of Holy Angels, we have no reason to despair of their Aid, for the Lord never withdraws his Holy Spirit from Man, except Man do by Sin and Disobedience, separate

rate himself from his Maker ; and on the Contrary the Divine Principle of Love, doth continually strive with Men to gather them, and whatsoever may or can be known of God, is implanted and made manifest in Man. But if some will say these Sights and Visions, were only to illustrate and confirm the Gospel, and convert the Heathen to Repentance, and to acknowledge Faith in the Universal Salvation : I Answer, the Objection is not true, for as they were before under *Moses* dispensation, so in fact they have continued to multitudes of Holy Men in all Ages. I shall cite only one in *Q. Maries* days, with which I will conclude, there was but one Congregation in *London* that kept it self entire, and privately kept an Assembly, to which one *Rough* belonged, who kept in his Custody a Roll, wherein the Names of all the Congregation was entered, it happened one night that *Cuthbert Simpson* Dreamed that *Rough* was taken and the Roll in his Pocket, with which being much affected, he gets up and acquaints *Rough*, who lookt upon it as an idle conceit, and told him Dreams were silly Fancies, and Christians ought not to regard them ; but *Simpson* charged him in Gods Name, to mind what he said, and convey away the Book, which at last he did, and within two or three days was himself taken, and had the Book been found with him, the whole Congregation had been discovered, Ruined, if not lost their Lives, which by this Dream was prevented ; those that would know more of these matters, let them Read *Pythagoras Mystical Philosophy*.

*Of such as walk in their Sleep, and of the
Incubus or Night Mare.*

Some there are who whilst asleep get out of their Beds, unlock Doors and go into the Street, or sometimes get on the top of the House, or other dangerous places, where they durst not go if awake, and if not disturbed will come down and return to their Beds again. These people are generally, or always I may say, Young People, in their full strength, and of a Sanguine Complexion, active, Sprightly and full of Blood; my Opinion is therefore, that this comes to pass, by that abundance of Blood, swelling and frothing out as it were boiling and active Spirits, which ascending to the Brain, stirs up and stimulates its faculties, whereby it performs its Actions to these strange Motions and Effects, so that the Body by the impulse of the Animal Spirits, which continues in the Brain, the strength of the Nerves and Muscles, that is the Instruments of Motion is carried forth, and excited to Action even in Sleep. But if in such Bodies the Humour shall be fermented to a lesser degree of Agitation of the Spirits, they talk, cry out, move and fling themselves about, as if they would get out of Bed, but cannot, because the Spirits are not strong and violent enough to raise the Body; and to cure this use a spare Diet, and in some Cases, Blood Letting, but be sure keep the Mind in a Cool temper, without inflaming it to Passion.

The *Night Mare* seems to me, to be of a temper contrary to the former, being Melancholy, and of few gross Spirits, abounding with Phlegm, and

and in young People and Children through Fear and Sleeping, lying on their Backs, and not from any thing lying upon them, as people foolishly imagine, for it proceeds from an inward cause, this Disease being an obstruction of Motion, or an Interception, especially of Breathing and Speech, which causes a false Apprehension, that something lyes on the Breast, as it were stifling, them, occasioned by reason the free penetration of the Spirits to the Nerves is hindered, the Passages being stoppt by a Surcharge of the aforesaid Humours. Now if any speak to these Persons, and call them by Name, whilst in their Agony, the Animal Spirits being excited, force their way and the oppression ceases, or if they can turn the Body on one side, or if the Breast be rub'd, it will disperse the Humour. To cure this, use a Regular Diet, and such as may generate good Spirits, and prevent Melancholy and Phlegm, avoid Excess of Liquors and full Suppers, which oft causes this Disease, use convenient purging, and sometime breathing a Vein may be necessary.

Publius Lentulus his News to the Senate of Rome, concerning Jesus Christ.

In the days of *Tiberius Caesar* the Emperour, as the Governours of sundry Provinces, under the Senate and People of *Rome*, used to advertise the Senate, of such News as chanced in divers Countries: *Publius Lentulus* being at that time President in *Judea*, wrote an Epistle to the Senate and People of *Rome*, the words whereof were these.

There appeared in these our days a Man of great Virtue, named *Jesus Christ*, who is yet living.

wing amongst us, and of the Gentiles is accepted
 for a Prophet of Truth, but his own Disciples
 call him the Son of God: He raiseth the Dead,
 and cureth all manner of Diseases, a Man of Sta-
 ture somewhat Tall and Comely, with a very Re-
 verend Countenance, such as the Beholders may
 both Love and Fear; his Hair is of the Colour of
 a Philbert full ripe, and plain almost down to his
 Ears, but from the Ears downward somewhat
 Curled and more Orient of Colour, waving about
 his Shoulders; in the midst of his Head, goeth
 a Seam or Partition of his Hair, after the manner
 of the *Nazarites*, his Forehead very plain and
 smooth, his Face without Spot or Wrinkle, Beauti-
 fied with a Comely Red, his Nose and Mouth so
 formed as nothing can be reprehended, his Beard
 somewhat thick, agreeable in Colour to the Hair
 of his Head, not of any great length but forked
 in the midst: Of an Innocent and mature Look,
 his Eyes gray, clear and quick, in Reproving he
 is Terrible, in Admonishing he is Courteous and
 fair Spoken, Pleasant in Speech mixed with Gra-
 vity, it cannot be remembered that any have
 seen him Laugh, but many have seen him Weep;
 in proportion of Body Well Shaped and Strait,
 his Hands and Arms right delectable to behold,
 in Speaking very Temperate, Modest and Wise;
 a Man for his Singular Beauty, surpassing the
 Children of Men.

Of the Six Ages of the World.

The first Age, from the Creation to the Flood,
 endured according to the *Hebrews*, One Thousand
 Six Hundred and Fifty Six Years, which agreeth
 with

with *S. Hierom*, *Bede*, *Plato*, and the common Text of the Bible; the Seventy Two Interpreters, and *Eusebius* holds, it endured Two Thousand Two Hundred and Forty Two Years, *St. Austin* is of opinion, that it endured Two Thousand Two Hundred and Seventy Two Years.

The Second Age from *Noah* his Flood, till the Birth of *Abraham*, endured according to the Seventy Two Interpreters, *Eusebius* and the greatest part of Writers, Nine Hundred and Forty Two Years, and according to the *Hebrews*, but Two Hundred and Ninetic Two Years. In this Age was Builded the *Tower of Babel*, the Empire of the *Assyrians* began, and the great City of *Nineveh* was Builded, which contained in Circuit three days Journey.

The Third Age from *Abraham* to *David*, endured by the Agreement of all Authors, Nine Hundred and Forty Two Years, during this Age was the Peregrination of *Abraham*, the beginning of the *Amazons*, *Sodom* and *Gomorah* Destroyed, *Joseph* Sold to the *Egyptians*, *Moses* passed the Red Sea, *Job* the Just, *Jason* conquered the Golden Fleece, the Destruction of *Troy*, the *Latins* began to rule in *Italy*.

The Fourth Age, from the beginning of the Reign of *David*, till the Peregrination of the *Jews* into *Babylon* endured Four Hundred and Fifteen Years, during this Age, the Empire of the *Assyrians* was translated to the *Medes*, *Carthage* was built by *Dido*, and *Rome* by *Romulus*, the Destruction of *Jerusalem* by *Nebuchadnezzar*, and thereupon the Captivity of the *Jews*.

The Fifth Age, from the Transmigration of *Babylon* to the coming of Christ for ever Blessed, endured by the Agreement Five Hundred and Eighty Nine Years, during this Age *Cyrus* began the Monarchy of the *Persians*, the seventy Year of this Age, the *Jews* returned to their Country. *Plato*, *Aristotle* and *Demosthenes* flourished, *Alexander* won the Monarchy of the World, and *Caesar* usurped the Empire of *Rome*.

The Sixth Age began at the Birth of our Saviour Christ, and hath endured to this time, which is One Thousand Six Hundred and Ninetic Eight Years, and shall from hence continue to the Worlds End.

The Ten Persecutions under the Roman Emperors.

The First began in the Thirteenth Year of *Nero*, being the Thirty Sixth Year after Christs Passion, in such sort that the Christians were fain to hide themselves in the Caves of the Earth.

The Second in the Twelfth Year of *Domitian*, who caused *St. John* the Evangelist, to be put in a Vessel of Burning Oil, whereof he received no hurt.

The Third was the Tenth Year of the Reign of *Trajan*.

The Fourth began under *Marcus Antonius*, and *Aurelius Commodus*.

The Fifth under *Serenus* the Emperor.

The Sixth began by the instigation of *Maximinus*, who especially persecuted the Clergy.

The seventh began under the Emperor *Decianus*, and continued cruelly.

The

The Eighth under the Emperor *Valerius*.

The Ninth under *Aurelianus*.

The Tenth began by the Commandment of the Emperors *Dioclesianus*, and *Maximianus Hercules*, this Persecution was far more Cruel and General, than any of the rest, insomuch that *Dioclesian* in the East, and *Maximianus* in the West, destroyed all Churches, and Tormented the Christians with all strange Torments.

How to Cure Wounds by Sympathy.

Take some of the common sort of Vitriol, which you may have at the Druggists, for about eighteen pence a Pound; dissolve it in Fountain or Rain Water, so much of it as shall colour a Knife that is put into it like Copper, put into the Water a rag or Cloth, with some of the Parties Blood on it, let the Rag be at first dry, but if it is yet Fresh and Moist, with the reaking Blood, there is no need but to Poulder it with the small Poulder of the same Vitriol, that the Poulder may incorporate it self, and imbibe the Blood remaining Moist, and keep both the one and the other in a moderate Heat and Place. *Viz.* the Poulder in your Pocket, and the Water in a Chamber where the Heat is moderate, every time you put new Water of Vitriol with fresh Poulder, and new Cloth or other Bloodied Stuff, the Patient will find ease: Some Dress their Wound Morning and Evening.

To Cure the Farcy or Scurf in a Horse.

Hang a Toad about the Neck of a Horse, in a little bag, and it will infallibly cure him.

To Cure Imposthumes in the bottom of Cattels Feet.

Observe where the Cow, Ox, or Heifer doth set upon the Earth his Lambe Foot, the first time he riseth in the Morning, and in that very place cut out a green Turf of that Earth, put this Turf upon a Tree or a Hedge, lying open to the North Wind, and when that Wind blows on the Turf, the Beast will be cured in two or three days; if you put your Turf to the South or South West, the Lamencis will encrease.

I cured one wounded by a Sword thus, I took his Garter that had some of the Blood upon it, and steeped it in a Basou of Water, where Vitriol was dissolved, I kept the Basou in the Day time in a Closet, in the moderate heat of the Sun, and at Night in the Chimney Corner, in such sort that the Blood which was upon the Garter, might be always in a good natural temperament, neither Hotter nor Colder, than in the Degree required for a healthful Body.

Most People now that use the Pouder of Sympathy, have Vitriol of *Cyprus* or *Rome*, and calcine it white in the Sun, some add to it Tragacanth. If you put the Basou or Pouder with the Cloth, imbrued with Blood within an armery or corner of some Cold Room, or into a Cave where no Light, comes nor fresh Air, the Wound in that case receives no effect from the said Pouder; or if you should wash the Cloth in Vinegar or Lye, it will produce no effect.

The same Cure is performed by applying the Remedy to the Blade of a Sword, which hath Wounded a Person; if it come not to pass, that the

Sword be not too much heated by the Fire, for then it would make all the Spirits in the Blood to evaporate, and in that case the Sword would serve but a little to perform the Cure.

Some Curious Observations.

To preserve Butter fresh for long keeping.

Mingle Salt with Butter, and let it be dissolving two or three days time, stirring the Salt at the bottom; and if there be more Water, than can melt the Salt, it will be found at the bottom, and serve for a second use; this Brine at its proper height, when the Salt is but just dissolved; or when a piece of Beef will swim in it, or an Egg the like, but half sunk in it; take an Earthen Pot, and in this aforesaid Brine keep the Butter sunk in it.

Of Eggs.

I am informed that Eggs have been packt up in a Barrel of Salt, and that the same have kept good to *Jamaica*, when others packt in Meal or Flower, quickly became musty.

Extraordinary Experiments in preserving Butchers Meat, Poultry and Fish without Salting.

A Leg of Mutton fresh out of the Market, hath been buried a Quarter of a Year in a heap of hard Portsea Salt, and then taken out proved very Sweet, Good and Fresh, and being boiled made fresh Broth.

A fresh Salmon was buried a Quarter of a Year in a heap of Salt ; and came out with good Success.

A Chine of Beef was Roasted, and put into a Barrel of Salt, and carried to the *Indies* and proved very good.

If a Brine be made of Salt and Water, it is outwardly of a Cold Nature, and is very proper to put Bottles of Wine in or Syder.

A Peck of Pease in the Shells covered over with a heap of bay Salt, kept till the middle of March, and might have done much longer. *Collins of Salt and Fishery, p. 140.*

How to Cure Chilblains.

Take some Beef Brine, and heat it as hot as you can endure it, and rub your Feet with it, holding them to the Fire Morning and Evening, or wash your Feet in your own Water.

For Chops.

Anoint with Capons and Goose Grease.

For Dimness of the Eyes.

Wash your Eye-lids with your own warm Urine, Morning and Evening.

For Canker in the Mouth.

Mix Allom, Honey and Vinegar together, and wash your Mouth often with it.

A Caution to keep Money.

Of Frugality.

Frugality or Thrift is highly commendable at

all times, the contrary thereunto, Prodigality is as highly discommendable, and that that occasions the want of Money at this time, is chiefly to be imputed to this Vice.

Of Excessive Eating, Drinking and Whoring.

How many spend fair Estates upon Drinking and Eating, (and upon Women ?) for *Venus* and *Bacchus* are inseparable Companions, and he that is familiar with the one, is seldom a Stranger to the other; therefore beware of these Vices, they are so well known that the naming of them is sufficient.

Of Pride in Apparel and Fashion.

Some People are for setting their Tailors at work, at the sight of every Monsieurs new Sute, what Treasure might be saved, were we but as wise as the *Dutch* and the *Spaniards*, who for above Two hundred Years, have kept themselves to one Fashion? But we the Apes of *Europe*, must change our Shapes every Week, Month, Quarter or Year: What a shame is it for *English* Men and Women, to be thus deluded? Why should not Monsieur imitate our Fashion, as well as we theirs? What, have they more Wit than we, in fitting Cloaths for their Bodies? Or a better Invention or way in saving Money, in making or buying Apparel? Surely I think not: There is no Man ever the warmer, nor never the wiser for a Fashion, but rather a Fool for needless Expence, and suffering himself to Quake for Cold, when his Cloaths in Fashion is cut to his Skin, and his Hat will scarcely cover his Crown, but stands upon his Wig like an Extinguisher. And for our Ladies as we call them, how will they quake

quake in the hardest frosty Weather, rather than their Necks and Breasts pass unviewed. But forsooth, there are none now a days esteemed, but those that follow the Fashion, and are they not very fit, to be observed at this time of day, to be deeply indebted to Sempsters, Tailors, Mercers, Haberdashers, and many other Trades, to fulfill a fashionable humour, which a Frugal Wise Man avoideth, fitting himself with Apparel, Plain, Decent and seemly for a fourth part of the others Charge: What makes Tailors, Mercers, Lace-men and the like, build brave Houses and buy Lordships, but the Fashion? I would fain understand what use or need we have of long Poudered Wigs, Laced Bands, Ermin, Gold and Silver Lace, and divers other Fooleries, that will cost Twenty, Forty or a Hundred Pound? A Man in a plain Cloth Sute, may well appear in a Kings Presence.

I have heard that One having Painted People of every Nation, in their proper Garb and Fashion, did it commendably; only one thing was admired at, he Painted the *English* man Naked with a Bundle of Cloth under his Arm, and being asked the reason of it, he replied that *English* Men Change their Fashions, so oft that they knew not how to Fashion him, so he had put him Cloath under his Arm to do as he pleased.

The *Venetians*, a wise understanding People, are bound by their Laws that their upper Garment, worn within the City should be of Black, and I think if we had Laws to regulate us in this matter, our Taxes would not be felt: Suppose some mode? Plain Fashion, the Plainer the better, were to be observed perpetually, and your Stripes, Light Colours, and other Magots forbid, what hurt

would any receive? Nay, what would not many a Tradesman and others save? why they would save their Credit, save their Estates, save themselves out a Goal, save themselves from Slaveing, or living miserable all their days. If our Great Men would begin this and continue it, it would soon become a Fashion; and without their help all is but in vain, for poor People only imitate them in all manner of Vanity and Profuseness: Because its the Fashion among the Gentry, say they, we will do it.

Of Profuseness and Carelesness in our Expences.

In *Italy* the Great Men will go to Market and Buy their own Meat, which most of our *English* Men think beneath them: And if we have a mind to Dine at a Tavern, bespeak a Dinner at all adventures, never demanding the Price till after Dinner; so that sometimes you shall have a Bill as long as a Brokers Inventory, besides what can be more distastful to a Man than to stand to the Courtesie of an Impudent Drawer, or his many Ringed Mistris, whether you or they shall have the disposal of your Money? What a great deal might be saved in a Year in this respect only? And when all is done, a Dish of Meat in your own House, and a good Stomach for Sauce, will give more Content, continue your Health, and keep the Body in better Condition than variety of Dishes.

Of Idleness.

Idle Persons are Drones in a Common Wealth that ought not to Live; *Its the Diligent Hand* says

says Solomon that maketh Rich, but the Sluggard shall have scarcity of Bread. I remember I read of an *Englishman, Scotsman, and Dutchman*; were Sentenced to be Hanged, but upon condition they would undergo hard Labour they should Live, the two last accepted it, but the other told them in plain Terms, he was never brought up to Work, and had rather Die first, which he did.

A Caution against Marrying unadvisedly.

Many have been Ruined by Matching or Marrying without Advice of Friends or Parents, unto Proud, Foolish and Light Dames, or such Tonguesters that as one says, a Man had better take his Diet in Hell, then his Dinner at Home, this causes a Man to spend any thing, or Live any where but at Home. Some there are that for Beauty Match themselves, which so soon as Poverty comes in at the Door, Love Leaps out at the Window. Therefore wouldst thou not want, take care in this matter; and one thing I would have thee remember, that is, to beware of being drawn into this Noose by broken Knaves, or necessitous Relations, to uphold their decaying Ruinous Families, lest thou be like a Eowl caught before fledged, and pull'd bare before thou shalt know thou hast Feathers, and be so behind in Bonds, that thou shalt never be able to fly over one House, or piece of Land thy Friends left thee. Beware also of Crafty Knaves, lest they enter thee into Bonds, or to Pass thy Word for Old Debts and Engagements, by enticing thee to Merriment and Taverns.

Many

Many other Cautions might be given, but I shall conclude with one Story that is partly pertinent to this matter, of a Gentleman that had only one Son, whom on his Death Bed, he desired to remember three Things, *Viz.*

First, To take a good Proffer when it was offered.

Secondly, Not to tarry at a Friends House too long.

Thirdly, Not to go too far for his Wife.

The Young Gentleman promised him that he would carefully observe them, but not long after came a Gentleman to his House, who saw a very good Horse in his Stable, for which he proffered Seventy Pound, but he refused it, and would not sell him under Ninetic Pound, that Night the Horse was taken with the Staggers and dyed; then he remembered his Fathers first Admonition, wherefore calls one of his Servants, and bids him skin the Horse, and take it and hang it up in his Barn, which accordingly was done. Not long after he Rides abroad to Visit a Friend, who made him very welcome, but he stayed so long that his Friend was weary of him, and ordered nothing but Brown Bread to be brought to the Table, he seeing nothing but White Bread before, bethought himself that he had broke his Fathers Second Precept, wherefore coming away, he begged one of the Brown Loaves, informing them he liked it so well, that his Butler should provide the same for him, so they gave him a Loaf, and when he came home, ordered his Man to hang it in a Rope by the Horse Skin. Not long after he bethinks himself of taking a Wife, he was wished to a Gentlemans Daughter, who Lived
above

above an Hundred Miles from him, there he goes and Woes the Young Lady, and all things were agreed for the Conclusion of the Match; but upon some urgent occasion being sent for home, after Supper he acquainted the Old Gentleman with it, telling him his return should be short, therefore desired to take Leave of his Mistris over Night. But the Old Man would not suffer that, but told him he was a better Husband, and his Mistris a better Housewife than so, and that in the morning they would be up time enough to take their Leave of him; but the young Gentleman, being up very early and ordered his Horses to be made ready, away he goes to take leave of his Mistris, and going to her Chamber Door, knockt very softly, but no Body answering, and finding the Key in the Door he unlockt it, peep'd in towards the Bed, where he espied two in Bed, the Old Gentlemans Clerk and his Mistris asleep, wherefore stepping into the Chamber, he took away the Clerks Breeches which lay on a Trunk, and put them into his Portmantle; which so soon as he came Home, he caused to be hung up by the Horse Skin and the Loaf, and went no more to Visit his Mistris: The Old Gentleman marvelled greatly at this, and therefore would Ride to see what the matter was, and to see his Son in Laws Estate, and being come to his House, he was Nobly entertained that Night. And next morning the Old Gentleman was up early, the Son hearing of it, presently arose and come to him, and into the Stable they Walk't to see his Horses, from thence they went to the Barn, where the Old Gentleman espied a Horse Skin, a Loaf, and a pair of Breeches, of which the Old Gentleman desired to know the meaning: Sir, quoth the
Young

Young Man, they hang there to put me in mind of three Cautions my Father gave me on his Death Bed, so told him as before. I understand very well said the Old Man, what the Loaf and Horse Skin means, but do not understand what the Breeches signify: Why quoth he they signify, I had forgot the Caution my Father gave me, not to go too far for a Wife: For the Breeches are your Mans, whom I found in Bed with your Daughter, when at your House, therefore I think her a fitter Wife for him than for me, and thereupon related the whole Story, which grieved the Old Gentleman, who Discontentedly departed, and the Youngman staid at home, with more Wit in his Noddle.

*Of Ale-Houses, Taverns, and their Inconveniency,
and how to reduce them.*

What a multitude of Ale-Houses and Taverns have we, which occasions most of the Wickedness of the Age, for these are the Schools and Nurseries of Cursing, Swearing, Gaming, Whoring, Drunkenness and the like: But some may say its very true, but how can we help it, should we put down Ale-Houses, Taverns and the like, we should Ruin many Thousands; I think where it would Ruin One Thousand, it would keep Ten Thousand from Ruin: But suppose as People Dye or leave off their Houses, they were no longer to be appropriated to that use, such a Number or so many in a Parish, should be suffered and no more, the same may be said of some other Trades, that only propagate Pride and the like.

**A TABLE for the Assize of Bread, for
Bakers that live in Corporations.**

Pr. of Wheat the Bu- shel.		Troy Weight.						Averdupois w					
		Penny White.			Wheaten.			Household.			Penny White.	Wheaten.	House- hold.
s.	d.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	li. oz. dw.	oz. qu.	oz. qu.	oz. qu.
2	0	1	3	6	1	11	0	2	6	12	17	0	25
2	3	1	2	2	1	9	2	2	4	4	16	0	23
2	6	1	1	0	1	7	10	2	2	0	15	0	21
2	9	1	0	1	1	6	0	2	0	2	13	2	19
3	0	1	1	5	1	4	18	1	10	10	12	1	18
3	3	1	0	10	1	3	16	1	9	2	11	2	17
3	6	1	0	9	1	2	17	1	17	16	11	0	16
3	9	1	0	9	1	2	1	1	6	16	10	1	15
4	0	1	0	8	1	1	7	1	5	16	9	3	14
4	3	1	0	8	1	0	12	1	4	17	9	1	14
4	6	1	0	8	1	1	0	1	4	2	8	3	13
4	9	1	0	7	1	3	10	1	3	6	8	1	11
5	0	1	0	7	1	0	11	1	2	14	8	0	11
5	3	1	0	7	1	0	10	1	2	1	7	3	11
5	6	1	0	6	1	5	10	1	1	10	7	2	11
5	9	1	0	6	1	0	9	1	1	0	7	0	10
6	0	1	0	6	1	5	9	1	0	10	6	3	10
6	3	1	0	6	1	0	9	1	0	0	6	2	10
6	6	1	0	5	1	6	8	1	1	12	6	1	9
6	9	1	0	5	1	2	8	1	1	2	6	0	9
7	0	1	0	5	1	0	8	1	1	5	5	3	8
7	3	1	0	5	1	0	7	1	10	11	5	2	8
7	6	1	0	5	1	0	7	1	10	5	5	1	8
7	9	1	0	4	1	9	7	1	9	19	5	1	8
8	0	1	0	4	1	6	7	1	9	12	5	1	7
8	3	1	0	4	1	4	7	1	9	8	5	0	7
8	6	1	0	4	1	1	6	1	9	2	5	0	7
8	9	1	0	4	1	0	6	1	8	18	4	3	7

Note, That Bakers who live out of Corporations, are to make their Bread of the Weight at the Rate of three Pence less than the Corporation Bakers, as when the Corporation Baker makes Bread of the Weight against Five Shillings. The Country Baker must make it of the Weight against Four Shillings and Nine Pence.

When Wheat is at Five Shillings per Bushel then the Corporation Bakers Penny Wheaten Loaf is to weigh Eleven Ounces *Troy*, and three Half penny White Loaves the like Weight, and the Household Penny Loaf is to weigh One Pound Two Ounces, and Fourteen Penny Weight *Troy*, and so for a greater or lesser Weight proportionably. And if a Baker want but One Ounce in Thirty six, for the First, Second, and Third Fault he may be amerced; but for the Fourth he is to stand in the Pillory without Redemption.

F I N I S.